

Calvinist Contact

An independent Christian weekly

FEBRUARY 22, 1991 / 46th year of publication / No. 2248

Ten-point peace plan sent to prime minister reflects opposition to Gulf War

Alison de Groot

OTTAWA — Citizens for Public Justice (CPJ) has called on Prime Minister Brian Mulroney to renounce Canada's military role in the Gulf War and presented him with a 10-point peace initiative designed to achieve that goal.

"Canada's only role in the Gulf region should be diplomatic, humanitarian and peacekeeping," says Gerald Vandezande, CPJ's public affairs director.

The 10-point plan, outlined in a letter to Mulroney, suggests pursuing a Middle East peace and security conference, assisting all refugees — including the Palestinians, committing resources to rebuild Iraq and Kuwait and reducing world-wide military expenditures.

Without such an initiative, warned Vandezande, untold human suffering and death, and irreversible environmental degradation will result.

A cumulative effect

Ernie Regehr, research and policy director for Project Ploughshares, says his group is very pleased with CPJ's proposal. "They are good ideas and we take them to follow and support the initiatives of the churches and Project Ploughshares."

Regehr says Project Ploughshares, a Mennonite-inspired group sponsored by religious and civic organizations

which works for disarmament, is in the process of contacting United Nations General Secretary Javier Perez de Cuellar in the hope of delivering the same sort of message.

Proposals and letters like the one from CPJ don't have an immediate effect on the government, says Regehr, "but they do affect the overall political climate in which the government makes its policy decisions. The more of these kinds of recommendations come in — the better indication the government has of how thoughtful Canadians feel about the issue."

Regehr adds that CPJ's peace initiative is likely to be recognized by the Prime Minister's office because of the quality of the work CPJ does, not because they represent a mass movement.

The squeaky wheel

Toronto Star religion columnist Tom Harpur warns that, "It wouldn't be unheard of for letters like this (CPJ's) to be totally ignored." But Harpur agrees that groups like CPJ can affect the political environment.

Although Harpur commends the CPJ for the forcefulness of this recommendation, he says churches in Canada aren't doing enough to keep the pressure on the federal government. See CPJ'S -- p. 2.

Christian union worries about erosion of workers' rights



Bob and Arlene Rae at their September 1990 victory celebration. What the CLAC wants to know is whether an NDP government is good for the workplace.

Bert Witvoet

TORONTO — The '90s are not exactly shaping up like a political heyday for the Ontario branch of the Christian Labour Association of Canada (CLAC), representatives of the Christian union admit. The province is led by a socialist government which has close ties to secular trade unions. These unions have always regarded CLAC with a fair degree of hostility, the union says.

In addition, Ontario Minister of Labour Bob Mackenzie used to be an active member of the Steelworkers Union and, before that, of the United Autoworker's Union. CLAC admits that one can hardly expect Mackenzie to have much sympathy for what a Christian union has to say about the monopolistic tendencies of Canada's bigger unions.

Yet, in spite of their back-of-the-bus position, four CLAC staffers decided to seek out the minister and present him with a brief on workers' rights in Ontario. The union zeroed in on three main areas: sectoral bargaining and its effects on freedom of association for workers; the preservation of compulsory arbitration to resolve contract disputes in the health care sector; and Sunday labour.

Anti-democratic measures

Ed Grootenboer, the union's executive director, stated, "It's mindboggling that the Provincial Building and Construction Trades Council recently petitioned the government to force all construction workers into the ranks of the AFL-CIO craft unions. Not only would such a step eliminate the right of other legitimate unions to organize and represent construction workers but, more importantly, workers would lose the right to join the union of their own choice."

"We all cheered when Eastern Europeans successfully challenged one-party politics and one-union labour relations," said Grootenboer. "Do we now want these same anti-democratic measures here for Canadian workers?"

CLAC also spoke up for the many

workers it represents in the health care sector. Betty Westrik, an Ontario representative of the union, said CLAC strongly opposes the abolition of the Hospital Labour Disputes Arbitration Act, a move that has been advocated by some unions. The Act currently prohibits strikes and lockouts in the health care industry and requires that unsolvable labour disputes must be submitted to outside arbitration.

"It has served hospital patients, nursing home residents and all health care workers well," said Westrik. "Binding arbitration is clearly preferable to the chaos in other provinces where health care workers have to walk out and strike to settle contract disputes."

CLAC believes that many managements in the health care sector would prefer strike-lockout action over binding arbitration. Strikes against hospitals and other health care institutions involve much suffering on the part of patients and residents and are, therefore, a crude and unacceptable way of resolving labour disputes, CLAC believes. Abolition of the Hospital Labour Disputes Arbitration Act would give the companies a powerful leverage to reduce wages or to resist wage increases and pension plans for the employees involved, the vast majority of whom are women, notes CLAC.

See STRONG -- p. 2.

The abstract beauty of winter



Photo: Marguerite Witvoet

Thinkbit:

Force and fraud, are in war, the two cardinal virtues.

Thomas Hobbs *Leviathan*

In this issue:

Young women are increasingly testing their mettle in today's world — even in the army pp. 10-11
The Christian Reformed Church's synod is being asked to study, then make a comprehensive statement on the environment p. 12

News

Strong links between NDP and labour not healthy

... continued from page 1.

CLAC also asked the Minister to legislate enforceable Sunday store closings. "Many people may like to go shopping on Sunday, but our priority concern should go to employees who must do the work. The Sunday should remain the common pause day for employees in non-essential work situations," says Grootenboer.

In a final statement, Grootenboer asked the minister whether CLAC could not be invited to sit on provincially appointed

consultative bodies and industrial advisory commissions and committees. The union pointed out that various Alberta governments have invited CLAC Alberta to sit on such bodies.

According to CLAC national representative Ed Vanderkloet, CLAC does receive somewhat better treatment from the governments of British Columbia and Alberta than in Ontario, although Conservative governments are notoriously suspicious of unions in general. At least,

CLAC does not get the impression that it is treated with less respect than are the other unions in those provinces.

Ontario governments have traditionally not been receptive to CLAC participation in labour consultation, according to Vanderkloet. But he finds the strong links between an NDP government and the major labour unions particularly worrisome for future developments in some areas of workers' rights.

CLAC is determined to keep a close eye on the government's plans to overhaul the Labour Relations Act, something which has not been done for 40 or more years, to make sure that it will not provide the occasion for further erosion of the workers' freedom of association.

CPJ's proposal says more than "no war"

... continued from page 1.

"It's the squeaky wheel that gets oiled," says Harpur. "The churches in Canada need continued co-ordination to get their opposition to the war heard." Harpur adds that the Mulroney government is taking public opinion polls every day without releasing the results. "Churches should be demanding these results to get them out into public," says Harpur.

Vandezande says this letter won't be ignored although he doesn't expect a response for several weeks.

Voice for opposition

"The proposal has two aims: to say more than there shouldn't be a war by offering concrete proposals and to lend credibility to the voices of opposition," says Vandezande.

Giving voice to opposition is

an important function of these kinds of proposals, according to Paul Marshall, who teaches political theory at the Institute for Christian Studies. Marshall adds that proposals made should answer the question: what should Canadian policy be without being beyond the power of Canada to achieve.

"Hospitals, aid for refugees, those things in the proposal are good. They are attainable," says Marshall.

CPJ's letter concludes with a warning for Mulroney: "It is very dangerous to gather around the altar of war. It is much more challenging to pursue a just peace."

Copies of the letter and peace plan were delivered to Joe Clark, minister for foreign affairs; Jean Chretien, Liberal leader and Audrey McLaughlin, leader of the New Democratic Party.

One try and they're convinced

(Canadian Scene) —

Thousands of Ontarians are actually waiting in line to experience an automobile collision. That's because they know they'll walk away unscathed. The collisions are simulated on a 726-kilogram machine called "The Convincer."

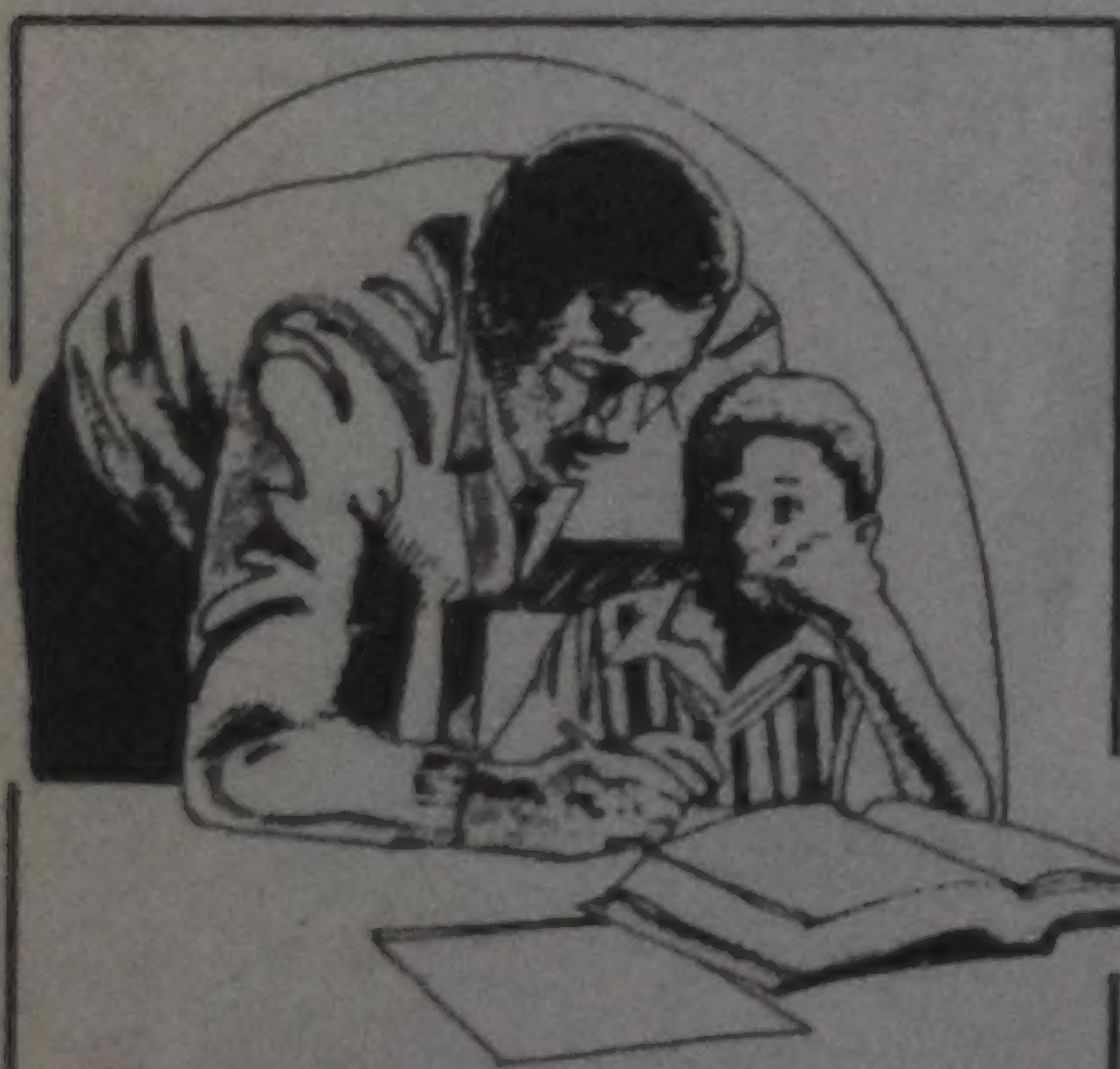
The machine was designed to show people how a collision feels and how seat belts work. The passenger securely fastens

lap and shoulder belts and sits in a small cart. The cart races down an inclined track until it comes to an abrupt stop at the end. Though the cart only travels at a speed of about 13 kilometres per hour, passengers say they can really feel the impact at the end and can feel their belts holding them in their seats.

The Ontario Provincial Police own three "Convincers" which are towed across the province to home shows, fairs and community events convincing people to "buckle up." Organizers of such events may contact their local Ontario Provincial Police stations to request an appearance of the device.

"The 'Convincer' gives you a good jolt," says Dave Farrar, an acting sergeant in Aurora. "Many people think they are travelling at speeds of at least 30 kilometres per hour."

"We ask them: 'What do you think a crash would be like at 100 kilometres per hour?' It makes them think about it!"



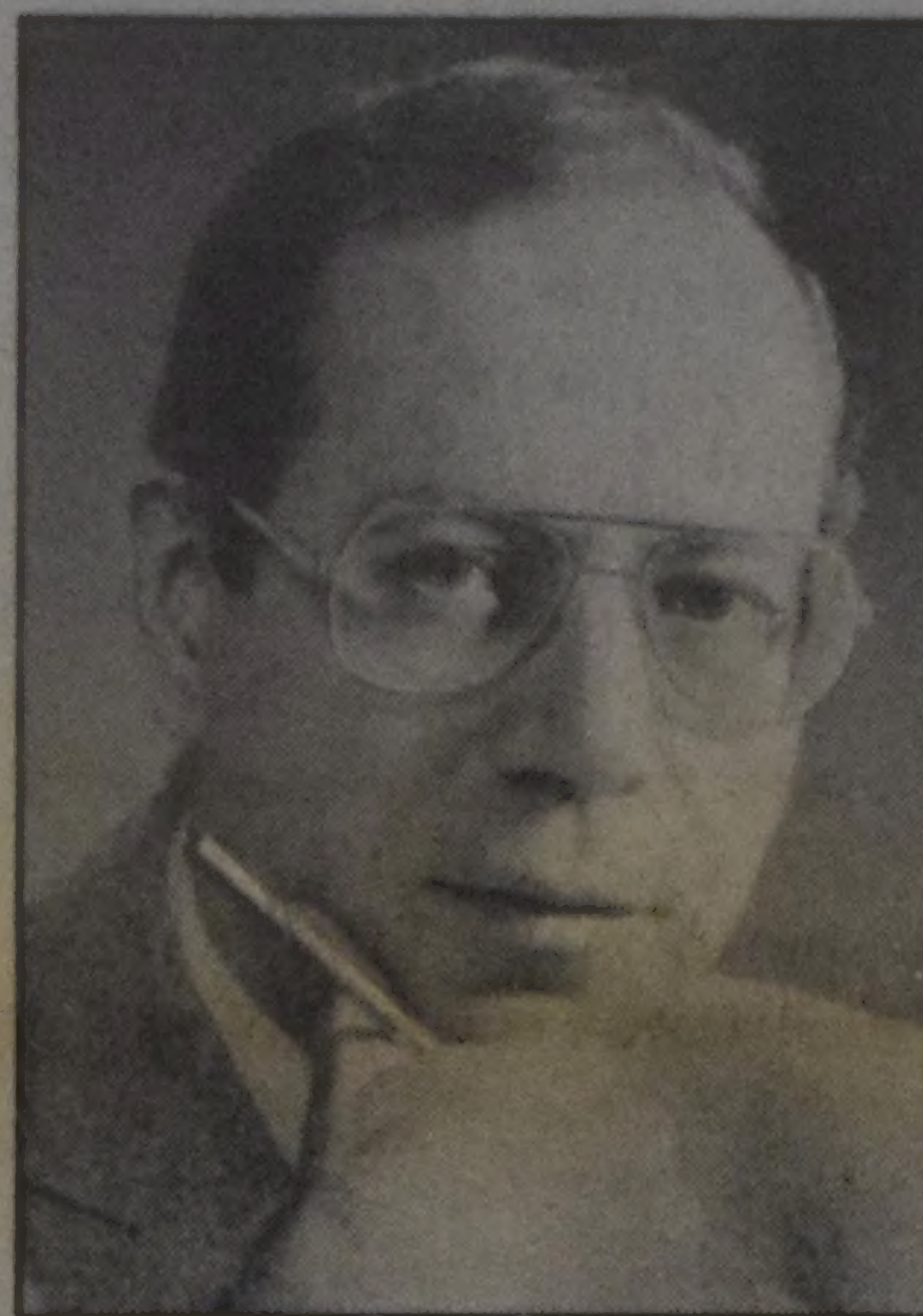
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Jim Romahn

Food & Farm



The erosion of a "salt" image

I think the farmers who rioted in Brussels last month will mark an important watershed in farm politics.

They rioted to protest the negotiations among about 100 nations aimed at reducing farm subsidies and trade barriers. And in the process they drew the whole world's attention to the fact that European farmers have far greater trade barriers and far higher prices for their produce than farmers in North America, Australia and New Zealand and most countries in the Third World. Only farmers in Japan, Switzerland and the Nordic countries can match the Europeans.

The public is beginning to question the wisdom of all these farm subsidies and trade barriers. But because farmers have had a solid image as salt-of-the-earth people who work hard and profit little, the urban and generally wealthy publics of North America, Europe and Japan have been willing to grant farmers lots of help.

Don't fit the image

The farmers who rioted did not fit that image. They looked more like striking union militants than peaceful family farmers. They looked angry and they became violent, setting fires as they went, challenging police and throwing things.

Europeans have seen this before from their farmers, especially in France and West Germany. But North Americans have not. And it's one thing for Europeans to read newspaper reports about internal farm policy tiffs in France or West Germany, but quite another to be embarrassed as the centre of world attention

at an important GATT conference.

The European Community has a lot of trouble holding the line on price increases and subsidies for farmers, and so European politicians and farmers probably thought they went a long mile when they offered a 30 per cent cut during the final days of negotiations in December. But that was clearly not enough for the United States and all of its many backers, including Canada, Australia and most third World nations, at the GATT. And so the talks were suspended.

New mood

But the talks have not failed. And when the negotiators meet again, there may well be a much different mood. This time it may be the European politicians, and not the farmers, who will be in an angry and determined mood — angry about the on-going difficulty in dealing with farmers, determined to finally reform farm policies.

In the past, I think European politicians, just like those in Canada, the U.S. and Japan, have been afraid to confront farmers with unpleasant policies because they fear a backlash from sympathetic urban voters. But the urban sympathy may be waning in the face of all the publicity about the enormous trade barriers and subsidies that plague international agriculture. And city people may be adopting a new image of farmers to match their new attitudes — not salt-of-the-earth family farmers, but rioting hooligans.

Jim Romahn is a farm writer in Kitchener, Ont.

In the left corner, wearing the pin-striped blue three-piece Tory uniform, weighing in with more than any other party in Parliament, hailing from Baie Comeau: Monsieur Brian Mulroney, who came out swinging at the confederation corrupters and who reminded us pleasantly of the other Canada-crusader P.E.T. There were also the captains of industry who had done some calculations on their spread sheets and found that Quebec independence did not make a whole lot of economic sense. Perhaps money can talk some sense into us all, although when the flags are waved, common sense is usually the first victim.

★ ★ ★

Keith Spicer's travelling Citizen's Forum was also in La Belle Province. Mr. Spicer himself is fluently bi-lingual, but the people of Chicoutimi and Trois Rivières called the hearing: "a dialogue of the deaf," which is not a bad way to describe the whole constitutional debate. Nobody seems to listen to what the others have to say. The minds are made up. "In our mind we're already independent," was the expression some people at the hearing used.

★ ★ ★

Talk about a scam. The former imperial wizard of Alberta's Klu Klux Klan is involved in a scheme to import wealthy Hong Kong business people as clergy with the National Spiritist Church of Alberta. He would charge \$30,000 a head. Investor immigrants, who must be approved by both federal and provincial governments, are required to put a quarter of a million dollars into Canadian businesses for five years to earn landed immigrant status. The former KKK head with the wondrous name of Tearlach MacPhearson, promises to save aspiring investor immigrants \$220,000. He'll probably convince some gullible people, for it is still true that there is a sucker born every minute.

★ ★ ★

And speaking about immigrants, take note of the following item in the *Montreal Gazette*. Fewer than 20 per cent of immigrants to Canada go to Quebec, but the province will now get 32 per cent of federal funds allocated for immigrant settlement and language training. The provision to give Quebec a disproportionate share of funds was slipped quietly into a new immigration accord signed by Ottawa and Quebec this week.

★ ★ ★

The *Ottawa Citizen* can always be depended on for some juicy gossip. The *Citizen* reports that Barbara McDougall, our Minister of Immigration has sent some of her staff to the U.S. to learn all about running campaigns and political advertisements, including those nasty negative ones. According to some Hill-watchers, this can mean only one thing: she's getting ready for a run at the Conservative leadership. I would only believe that if she changed hairdressers.

★ ★ ★

Let's move Westward. Alberta threw its hat in the constitutional ring. Inter-governmental Affairs Minister Jim Horseman tabled the province's contribution to the debate; a paper titled "Alberta in a New Canada." It asks Albertans if the provinces should become separate countries, or if the regions should form sovereignty associations within Canada. I thought that there were a few more options, but, of course, I am not a politician.

★ ★ ★

Let's move West even further to the Wet Coast, where Wilhelmus Maria VanderZalm is in trouble again. He is accused of being heavily involved in the sale of Fantasy Gardens. Wilhelmus Maria has had a colourful career. He tried to become a Liberal MP, he tried to become B.C.'s Liberal party leader, he tried to become mayor of Vancouver, and he wound up heading the Sacred government. He is, however, trailing the NDP in the polls. Unless something unusual happens, the NDP will be in power there before the Halloween pumpkins arrive. So sayeth Allan Fotheringham.

★ ★ ★

Dressing for success may propel you toward the top, but not toward topnotch vision. Research at Cornell University suggests a necktie that is knotted too tightly can interfere with blood flow to the brain. I think that there we have a solution to many ecclesiastical problems, people have their ties on too tight.

★ ★ ★

T.V. showed us the reality of war, and it hasn't changed any through the ages: blood, killing, maiming, suffering and misery, often by the innocent. The pictures were gruesome, but what many people forget is that similar illustrations of human pain could be sent from East Timor where 100,000 out of a population of 600,000 have died; Ethiopia, Somaliland, Sudan and Mozambique and

that list is probably not complete. We have really messed up this earth, haven't we? I think a bumper sticker spotted in Montreal said it best. It read: "It will be a great day when schools have all the money they need and the air force will need to hold bake sales to buy a bomber."

★ ★ ★

Peace efforts were made by Iran and the Soviets, but most of the deliberations are secret. Prime Minister Shamir of Israel in the meantime is doing the two things he does best: waiting and plotting revenge. Both President Bush and Prime Minister Mulroney were talking about massive reconstruction plans to rebuild the devastated economies in the Middle East.

★ ★ ★

On a different note, let me tell you about Lucinda. Lucinda is a British aristocrat who wants to offer herself as a virgin sacrifice to an extinct volcano. She takes her pet lobster for walks on a leash and has bought it a yellow crab as a companion. David Weeks, an American-born psychologist at Edinburg University says that Lucinda is not alone. Weeks concludes that one in every 10,000 Britons is a bit loony. To which we comment: "Blessed are the cracked because they let in some light."

★ ★ ★

Think we have language trouble? *Forbes* magazine is alarmed about the swelling Hispanic population south of our border. Pretty soon they might see Spanish on their cereal boxes. Nine years ago already, U.S. Senator S.I. Hayakawa, an ex-patriate Japanese-Canadian, started a campaign to amend the constitution to recognize English as America's official language. Never too early, the Senator must have thought.

★ ★ ★

Within a short time of being elected Guatemala's new president, Jorge Serrano announced his first cabinet. The two most powerful ministries, defence and the interior, were left vacant. Mr. Serrano said he had "to talk to the army" before filling them. Shows you where the real power is, doesn't it?

★ ★ ★

Two Australian tourists were arrested for strangling two geese in London's Hyde Park. They claimed that such practices were commonplace at home in the outback. Do it at home the judge said, and put the geese-stranglers away for four months.

Pressreview

Carl D. Tuyl



★ ★ ★

You are what you eat, they say. So what am I? A walking, Italian sausage, or a breathing wiener schnitzel? A six-foot-long hotdog, maybe? What does that mean: you are what you eat?

★ ★ ★

And this is from a letter to the Editor of the *Anglican Dialogue*: "I wish to comment re: Sunday Supply rates for 1991. First service without sermon \$40.50, with sermon it is another \$40.50. My first thought is about the length of the sermon. Some sermons last about five minutes, others go for nearly ½ hour. Again, what about a repeat sermon which is given time after time in different parishes? Of course, we could introduce the GST — Good Sermon Tax. On the other hand, a parish may want to pay \$40.50 not to have a sermon preached." Now there is a thoughtful Anglican!

Carl Tuyl is chaplaincy co-ordinator for the Christian Reformed Church in Canada and he lives in Kingston, Ont.

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Editorial

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact:
(ISSN0410-3882) is published by
Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

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Publication dates:

Calvinist Contact is published weekly on Fridays except for July 5, 19, Aug. 2, 9 and Dec. 27, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:

Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:

Calvinist Contact (USPS 518-090). Second class postage paid at Lewiston, NY 14092. Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.

Advertising:

Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.

The publication of comments, opinions or advertising does not imply agreement or endorsement by either Calvinist Contact or Calvinist Contact Publishing Limited.

Printed in Canada.

Subscriptions	Canada (GST included)	United States (GST free)
Six months	\$21.25	\$18.00
One year	\$37.50	\$32.00
Two years	\$70.00	\$60.00
Three years	\$105.00	\$90.00
Overseas: \$125.00 airmail		\$70.00 surface mail

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Did sanctions bring down apartheid?

Apartheid is being dismantled at a surprisingly fast pace in South Africa. One year minus a day after last year's speech in the South African Parliament that announced the freeing of Nelson Mandela and the unbanning of previously outlawed organizations, President De Klerk unveiled his plans to repeal three important remaining apartheid laws: the Registration Act, the Group Areas Act and the Land Act. The Registration Act forces all South Africans to be registered according to colour classification. The Group Areas Act determines where people of a certain colour can live. The Land Act determines where people of a certain colour can own land. All these laws will now be struck down in the near future.

In addition, De Klerk promises a multi-party conference as a step towards formulating and adopting a new constitution for South Africa. All political parties that "enjoy proven support and are committed to a peaceful and negotiated solution" (from an official text of De Klerk's speech) will be invited to sit down at the table.

All of this does not mean, of course, that all vestiges of apartheid are gone in South Africa. Until a new constitution has been approved, blacks will still not have the right to vote, and De Klerk has made it clear in his February 1 speech this year that he is not in favour of letting an interim government rule the country, as some blacks have demanded.

In addition, there are still 14 segregated educational systems in the country, as well as poor health facilities and inadequate sporting and cultural amenities for blacks. Black unemployment is still at 50 per cent, according to a recent article in the *Toronto Star* written by one of its senior editors.

But there is little doubt in the minds of all observers that apartheid as a legal construct is on the way out into the cold night of the past.

Influential factors

While this irreversible development is taking place in South Africa, one may well ask whether sanctions have helped bring an end to apartheid. To answer that question one must look at all the factors that contributed to its demise.

1. It is quite certain that the collapse of communist regimes in Eastern Europe has played a key role in relaxing the grip of white supremacy. One of the obstacles to removing apartheid was the fear among many whites that a change to a democratic system would result in a black majority government, which, under the leadership of the African National Congress and other black power groups, would probably lead the country into a communist future. That fear could be laid aside once the failure of communism had been clearly demonstrated by the tumultuous events taking place in Eastern Europe in 1989.

2. The Dutch Reformed Church of South Africa, the church to which most government leaders belong, began to change its mind on the question of the morality of apartheid. Spurred on by its sister Reformed churches in other countries, it eventually declared the practice of apartheid a sin. This change of heart could not but make an impact on many members of the governing Nationalist Party. It's not for nothing that the Reformed Church was sometimes labelled "the National Party at prayer."

3. The historical convergence of two men who trusted and respected each other — Nelson Mandela and F.W. De Klerk — must be cited as an important step in the removal of apartheid. It is doubtful that similar strides could have been made if either one of them had not been strategically in place.

4. The very fact that a minority of whites (15 per cent of the total population of 36 million) was

holding out against a majority of non-whites which was spiritually and emotionally supported by a majority of nations in the world must have made its impact on the minds of white south Africans. The inevitability of this force winning out eventually, if need be through a bloody revolution, could only be misunderstood by the most reactionary and stubborn souls lodging within white bodies.

The impotence of sanctions

The reasons mentioned above had little to do with the application of economic sanctions. It is legitimate to ask, therefore, whether sanctions played a role at all.

From what I have gathered by reading articles and by talking to officials in South Africa last year, South African trade was not greatly harmed by sanctions. Wherever European countries and countries like Canada and the U.S.A. withdrew from engaging in trade, other countries like Japan, Israel, Taiwan and Hong Kong jumped in. But even trade with Western countries which officially are still applying sanctions has increased again after an initial period of decline. One year after the U.S. declared sanctions on minerals, for example, it discovered that it could not do without South Africa and, consequently, it exempted 10 strategic minerals from the list. This move must have struck both the ANC and the Pretoria government as a bit hypocritical.

It's in the area of investment that the South African economy was hurt the most. But this meant a country which needed to expand its economy could not find employment for the thousands of black workers streaming into the cities from the rural areas. Consider also that the closing of plants by Ford, Eastman Kodak, General Motors and IBM put thousands of black urban workers on the street and that some white South African consortiums were able to pick up the closed facilities at bargain basement prices. So who got hurt the most by the withdrawal of investment? The black, coloured and Indian workers.

The power of sanctions

The question must still be asked whether economic sanctions helped remove the system of apartheid. From the many talks I had with black and white South Africans I would have to conclude that the psychological impact of sanctions was the most helpful in bringing about change. White South Africans were getting tired of being the outcasts of the world. At the symbolic level, sanctions were the strongest non-violent means available to the rest of the world to help overthrow the unjust and evil system.

But it is interesting to note that the application of sanctions was only one of many causes that brought about change.

Many of the other influences were totally outside of the control of those who wanted to remove apartheid. One cannot but conclude that, ultimately, it was the hand of God in history that slowly brought about change in ways that no one could have foreseen.

Is there a lesson in all of this? I believe there is. Nations do have a responsibility to act on behalf of the oppressed according to standards of justice. God works through us to bring about what he wants to happen. But at the same time nations need to display a lot of patience in order for change to take place in the least violent way. Deliberate human action is often not as important in bringing about desired change as we think it is, for God has many ways at his disposal to bring about liberation in his good time.

ROOFTOP MUSINGS/ALYCE OOSTERHUIS



Of voices and skin

My reactions to people are often more a function of how they say something rather than what they are saying. Certain voice qualities serve as conditioned stimuli for my inevitable responses. The clear staccato boom of the assertive male causes me to sit up straight and wonder whether the axe will fall now or later. The wheeze that rasps in poorly modulated tones makes me query about the source of pain. The whine that grates causes me to seek refuge in solitary walks.

If voice quality can be described as the non-verbal presentation of self, then I react more strongly to the non-verbal than the verbal. That may be because I have maintained that one can tell almost as much about the person by the voice quality as you can learn from specific personal disclosures.

But since a friend of mine recently developed a vocal cord disorder which often makes her voice sound like it is coming from a strangled throat, I have had to revise some of my ideas. Voice quality may say something about the personality — it may be more indicative of a physical disability and my tendency to judge or assess (or dismiss) on the basis of one non-verbal indicator may do a great disservice to the other.

Skin a health indicator

Hence I have gone on to explore other non-verbal indices of mental health or personal well-being and I think that I may have stumbled upon one: skin. Show me a person who is suffering from delusion, depression, anxiety, grief, frustration, anger or pain, and I will show you a person whose facial skin is scaly or red or sore.

Show me a person suffused with joy, eager anticipation, hope, laughter, gaiety or deep satisfaction, and I will show you a person whose skin seems to glow and throb with health. For those of us who are in the more leathery state of facial skin, it is the direction of the pull and tug of crucial wrinkles which provide blueprints for our personality dynamics.

If the shoe fits

Am I being facetious? Not entirely. But what all my search for specific indicators has done is to teach me that my attempts to categorize on the bases of voice and skin are categorizations that I would resent if applied to myself.

Don't ask about my psyche when my chin suddenly begins to sprout a teenage zit. Don't run from my rasp when my voice sounds as if I have experimented with Havana cigars. Stay and listen to what and how I say and hold off making judgments until you have penetrated the heart or soul of the one who wheezes, rasps, and scales.

First impressions may be what will enable the person to get the desired job. But one has to get beyond the first impressions if one really wants to get to know the other. In peeling away the superficialities of the reddened skin and the whining voice, one may then discover that there is another person who defies categorizations and who suffers under others' hasty judgments.

Alyce Horzelenberg Oosterhuis is assistant professor of educational psychology at The King's College in Edmonton.

Poetry deserves care, uncluttered space

Although very late, we do want to express our chagrin about the placement of a poem in the Christmas issue. We all know, I think, that poetry, especially that which moves beyond tired rhymes and pedestrian morals, has little

standing among a large segment of the C.C. readership. To change that attitude is extremely difficult. At a minimum such change requires that good poetry be placed *more* prominently and laid out *more*

Letters

Addresses 'squabbling' church members

"He who sits in heaven laughs" (Ps. 2:4a) or is he crying when he sees what the Christian Reformed Church is doing to itself? We preach *love*, and yet there is so much hatred and animosity among my denomination's churches right now it is frightening. Maybe our synod was wrong or a bit hasty in its decision [re: allowing women to be ordained] but what we are doing now to each other is *dead* wrong.

We are supposed to be a part of the *family* of God. If one of our children does not like what is being served for supper, does he or she leave? Or hate us because we like it? Supposedly those who are for synod's decision are reading the Bible wrong. Really!

The ones who are in disagreement with synod's decision use passages such as 1 Cor. 11:3-10, 1 Cor. 14:33-38, 1 Tim. 2:11-15 or 1 Tim. 3:2,8,12, etc. Strange though, these same people appear to ignore 1 Cor. 14:34, 35, 1 Tim. 2:12b (women should be silent in church) or 1 Cor. 11:15 (women should have long hair — it is their crowning glory) and 1 Cor. 11:5,6 (women should have their heads covered in church if they have short hair), etc. Also, whatever happened to the laying on of the hands by the elders?

It appears to me that these people seem to take literally only the portions of Scripture that suit their cause. These latter passages are cultural, written for

that time, they say. Why must one part of the Bible be taken at face value and not the other? Come on, people! Let's get on with God's work, that is to preach the Gospel! We are wasting the valuable time God has given us here on earth with our squabbles.

Let's agree to disagree. Even the apostles did this in the New Testament church (Acts 15:39). I don't read anywhere that they started their own church, just that they parted and went about doing their Kingdom work.

What really does the CRC synod's decision have to do with our personal salvation? Jesus himself said so many times, "Believe in me and you shall be saved" (John 6:40). That's it and that is all. None of the other issues are important. Just our faith in Jesus Christ as our Saviour.

In his book *A Place To Stand* Cornelius Plantinga states: "By the work of one Lord Jesus Christ and the one Holy Spirit, the one God and Father has called one people to be one body. It is we who have divided the body ... Our divisions are a scandal before the face of heaven and before the eyes of the world. Schism is a sinful tragedy like divorce."

We don't really want to go on this way do we? Maybe we all better re-read and practise 1 Cor. 13.

**Ann Bezemer
Grimsby, Ont.**

At whom is the cartoonist poking fun?

I am deeply offended by the "Beyond Belief" comic that appeared in your Feb. 1, 1991, issue.

The character in the strip was upset about a class he was taking because he "thought the girls ... would be a whole lot cuter."

There was a time when this sort of quip would not have bothered me. I might have even mustered up a smile. But no more.

I have seen the devastating effect of the idea, presented in this comic and in the popular media, that "outward appearance is what really counts" in evaluating the worth of an individual.

The "beauty rule," as I call it, is usually only applied to the female sex, as it was in this comic. And that rule is particularly devastating to women who

find their appearance does not conform to the fickle standards of beauty.

It is not funny that the male in this comic wishes the girls in his class were more attractive. (And I would suggest that, at a university level, they should no longer be called "girls" but women).

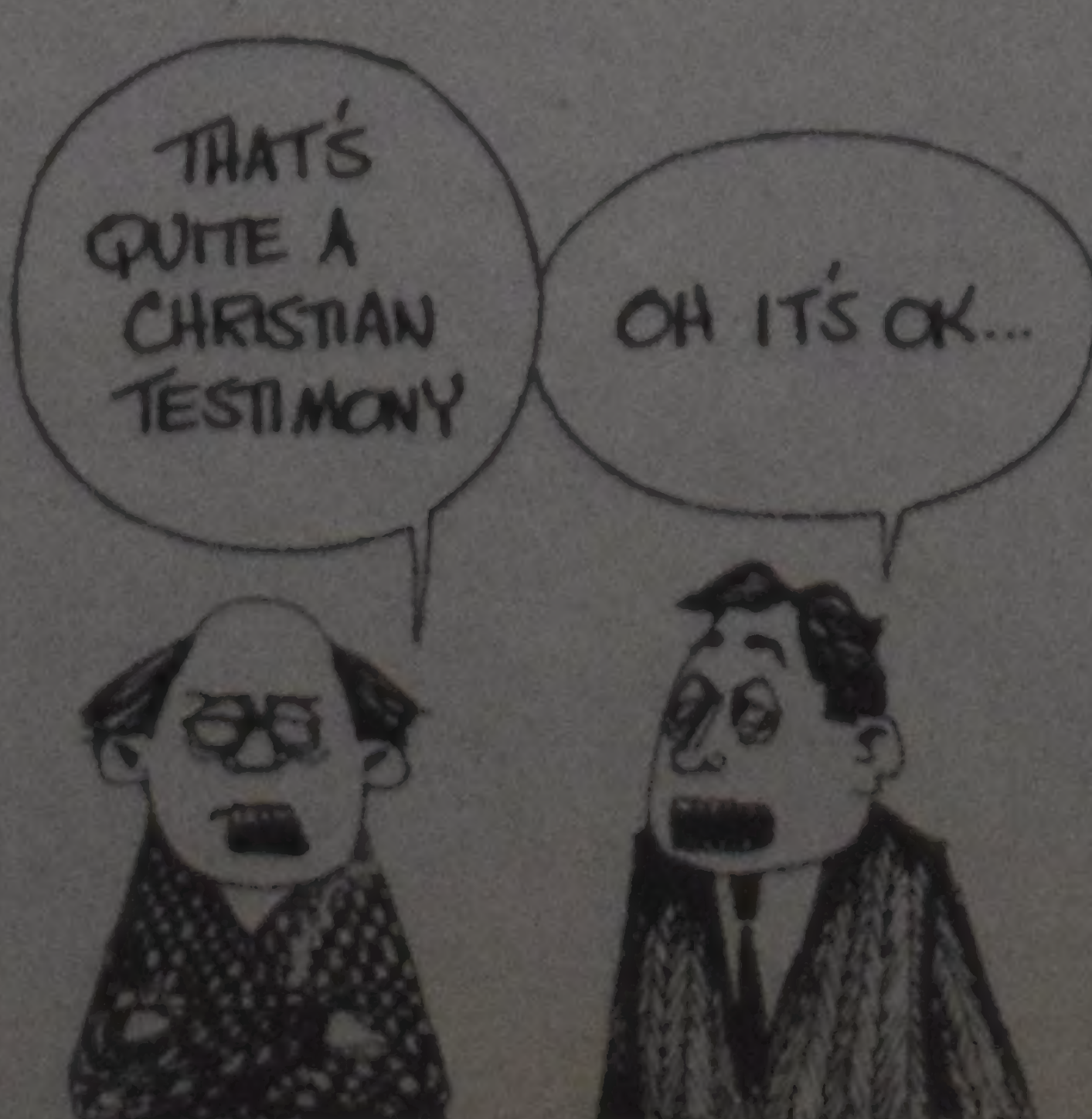
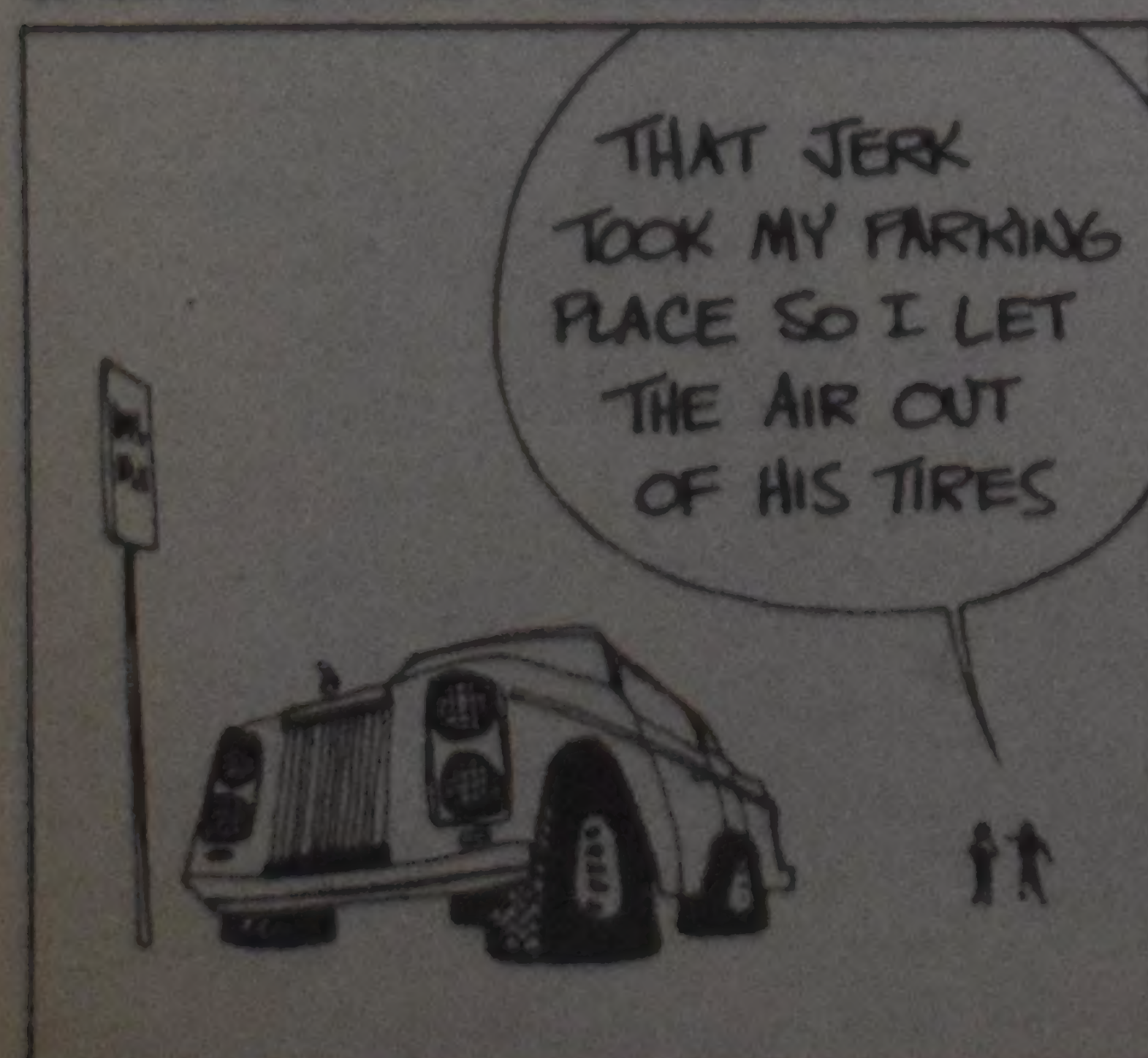
Rather, it is sad. And it is frightening that such an idea would be promoted as being funny in a Christian newspaper.

Does Christ judge people on their outward appearance? Would he laugh at a joke poking fun at those considered to be less beautiful? Should we?

I trust that in future this type of sexist, degrading humour won't find its way into your otherwise outstanding Christian publication.

**Marianne Meed
Toronto**

BEYOND BELIEF



host of ads, a crossword puzzle and picture of Mulroney and company — and that on the very back page of a magazine. Yet that's what happened in the case of the poem entitled "Almond Branch."

We sincerely hope that you will reprint this poem next Christmas, giving it the care and prominence it deserves. And to compensate partially for the indignity of the present layout, please let it be an ad-free, PM-free, puzzle-free page.

**George and Bea Vandervelde
Willowdale, Ont.**

P.S. There's only one thing that makes us reluctant to send this letter — the realization that one sends a letter of criticism much more than one of encouragement. We do appreciate your fine work week-by-week.

Education

Make this a smoke-free world

Student wins poster contest

Louisa F. Bruinsma

EDMONTON — When Jackie Selles, Grade 3 teacher at West Edmonton Christian School, received a letter from the Alberta Lung Association announcing a billboard contest for all Grade 3 students across Alberta, she could not have predicted the kind of publicity that would result from her class's participation.

Articles appeared in the Edmonton's main daily paper, *The Edmonton Journal*, as well as in the *Edmonton Examiner*, *Edmonton Christian News* and *St. Albert Gazette*.

Selles' class decided to participate in the contest and out of 750 entries across Alberta, eight-year-old Jolene Dykstra was declared the winner.

The contest was open to all Grade 3 students and was a health promotion program designed to teach students to make wise decisions about their health.

Since Selles was in the middle of a unit on the body, the idea of participating in the contest seemed appropriate. "Kids

that age react pretty vehemently against smoking," she says.

The class brainstormed for ideas and various topics were suggested. The class wanted the topic to have a positive focus.

"But how do you find a positive approach to smoking?" asks Selles. The class decided on an environmental focus.

One theme that particularly appealed to Selles was "Wouldn't it be Nice if Nobody Smoked?" Jolene's poster was entitled "Make this a Smoke-free World."

The posters were to be limited to four colours. Jolene cut up construction paper to make her design.

Formal entry requirements had to be met, including a form for parents to fill out, and a statement from students why they wanted to enter the contest. "Lots of students didn't get theirs filled out," says Selles.

Besides the satisfaction for the school community of knowing the poster was displayed on billboards in

Calgary, Lethbridge, Medicine Hat and Edmonton, there were financial rewards. The Grade 3 class was awarded \$100. "We haven't yet decided what to do with the money," says Selles.

Jolene also won \$100. "I put it into the bank," she says proudly, "so it can earn interest."

The Grade 3 class was invited by Hook Signs to watch the production of the silk screening of the design for the billboard. Art teacher Miensie Kloppers plans to have students do a silk screening themselves so that they will better understand the process.

"This was a special promotion for all the Grade 3 students," says Jolene in an exceptionally articulate explanation. "It was to help us be a smoke-free class in the year 2000 when we graduate. I felt really proud to win this. I still can't believe that I won first of 750 entries!"

Louisa F. Bruinsma serves as the director of development for the Edmonton Christian Schools.



A proud Jolene Dykstra in front of an Edmonton billboard displaying her winning poster. Photo: Gordon Dykstra

McBurney resigns from school association

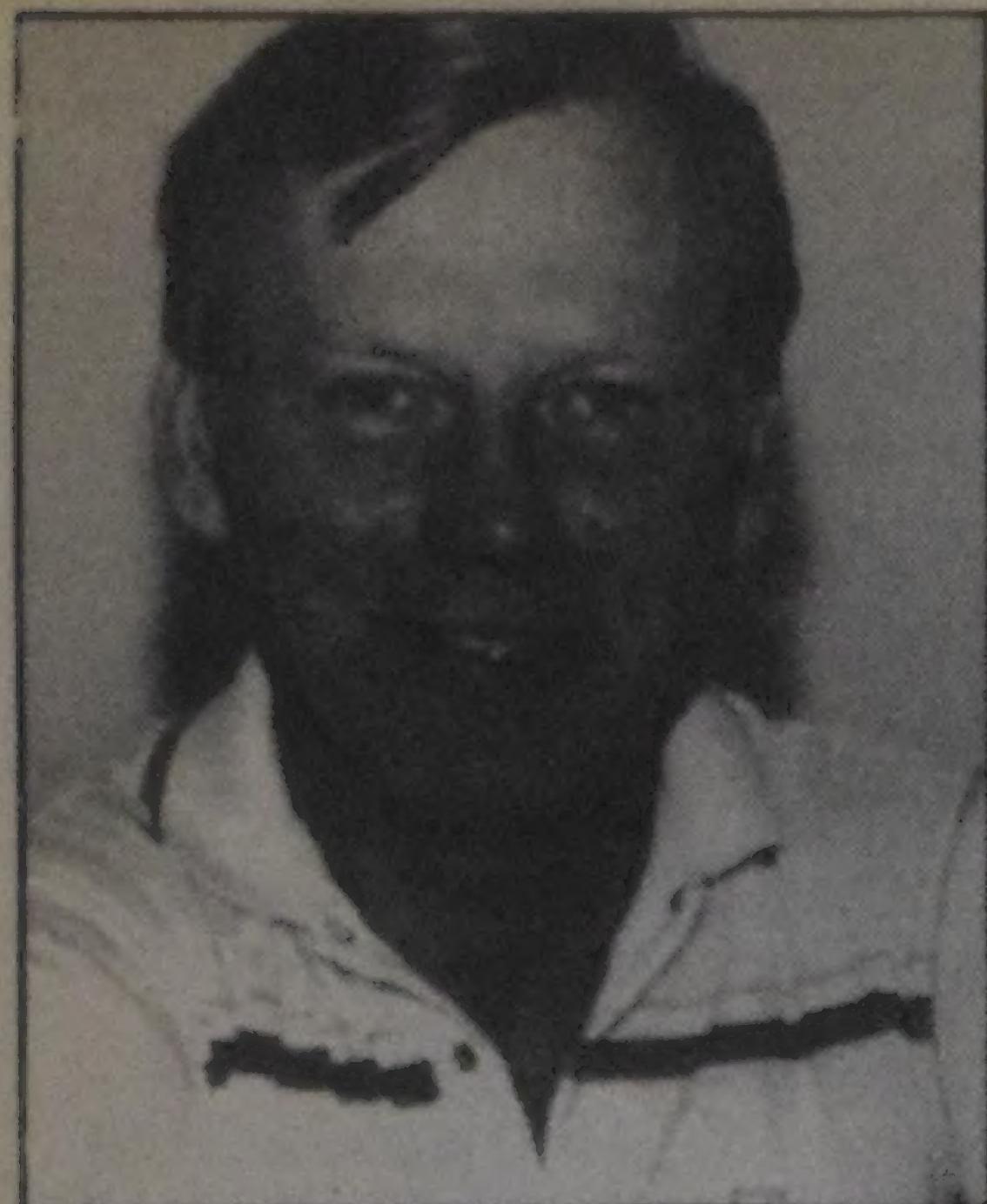


Photo: C.C. files

Lyle McBurney

Robert VanderVennen

TORONTO — Lyle McBurney is leaving his position as executive director of the Ontario Association of Alternative and Independent Schools (OAAIS) on July 1, reports William Kruger, president of the OAAIS board.

McBurney says that he feels "his personal mission within OAAIS has been fulfilled and he needs to be free to move on to a new stage of life

development and a fresh career."

"While I would like to have been at the helm of OAAIS when government recognition and public support for independent schools [in Ontario] is finally achieved," says McBurney, "I have the strong satisfaction of knowing it is no longer a matter of *whether* the goal will be reached, but only *when* and in what form."

The new Ontario government has made significant moves in the direction of legal recognition for independent schools and is in the process of setting up a consultative process for considering school funding, McBurney reports.

McBurney was active in the formation of OAAIS, which was incorporated in 1974. He has been its executive director since 1977.

OAAIS now has two chief emphases, says McBurney. One is to participate in a new advisory committee on independent schools for the Ontario Ministry of Education. The other is to develop a court challenge to achieve recognition and funding if the consultation process does not achieve that.

Times have changed

The following "obligations for a teacher," were drawn up by an Ontario School Board in 1898.

Does anybody want to go back to "the good ol' days"?

"For the male teacher:

1. The teacher shall light the fire in the schoolhouse no later than 7:30 a.m. (firewood supplied by the Board), and fill the water pails.

2. The teacher shall dress conservatively, preferably in black, and conscientiously avoid any distracting colours.

3. The teacher shall instruct the young in religion and morals not only through daily readings of the Good Book, but by example.

4. The teacher shall not associate with members of the female persuasion except on Sunday, when the Board graciously extends courting privileges.

5. The teacher shall not

smoke or drink on pain of instant dismissal.

6. The teacher shall be firm with the children but not brutal. Strapping is permitted, but caning and beating with oaken switches are forbidden.

7. The teacher shall not appear on the streets after dark, but spend his time preparing lessons to the profit of the children.

8. The teacher shall not engage in rancorous quarrels with the citizens.

For the female teacher:

Should the teacher be female she is exhorted to obey the following instructions:

1. She will not wear fewer than three petticoats nor shall

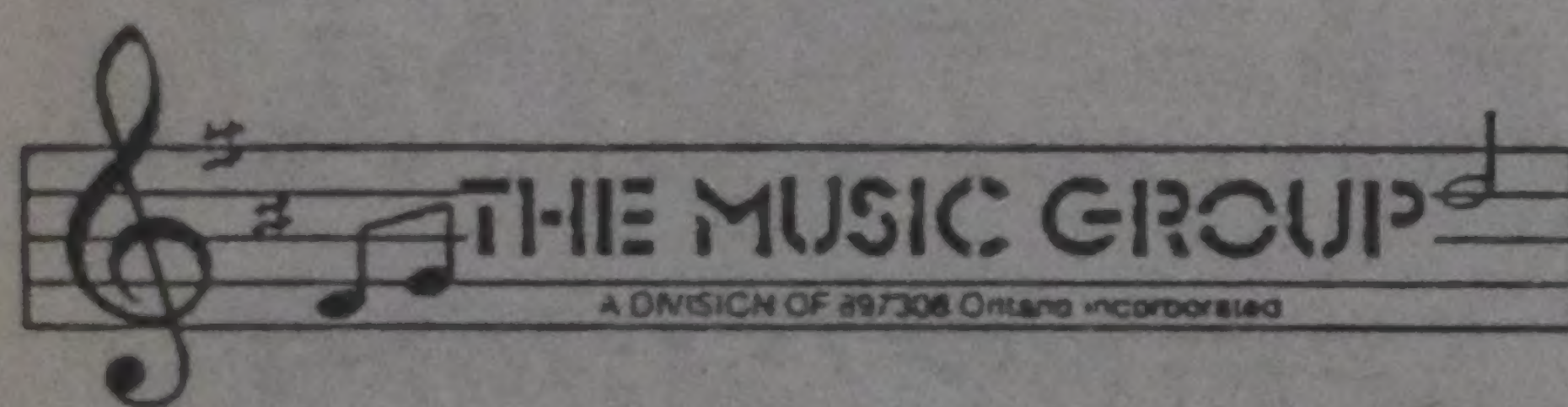
her dress from the floor be removed in excess of three inches.

2. She will wash the school house floor each morning before the arrival of her charges.

3. She shall not be seen abroad with a male other than her father or brother except on Sunday afternoons between the hours of 2 and 5 p.m.

4. Privies should be inspected daily during times when they are unoccupied. Materials for purifying will be supplied by the board.

Be it so ordered by all these present in the year of our Lord 1898. God save the Queen!"



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Education

1000 Supporters kick-off 'Choices for Children' campaign

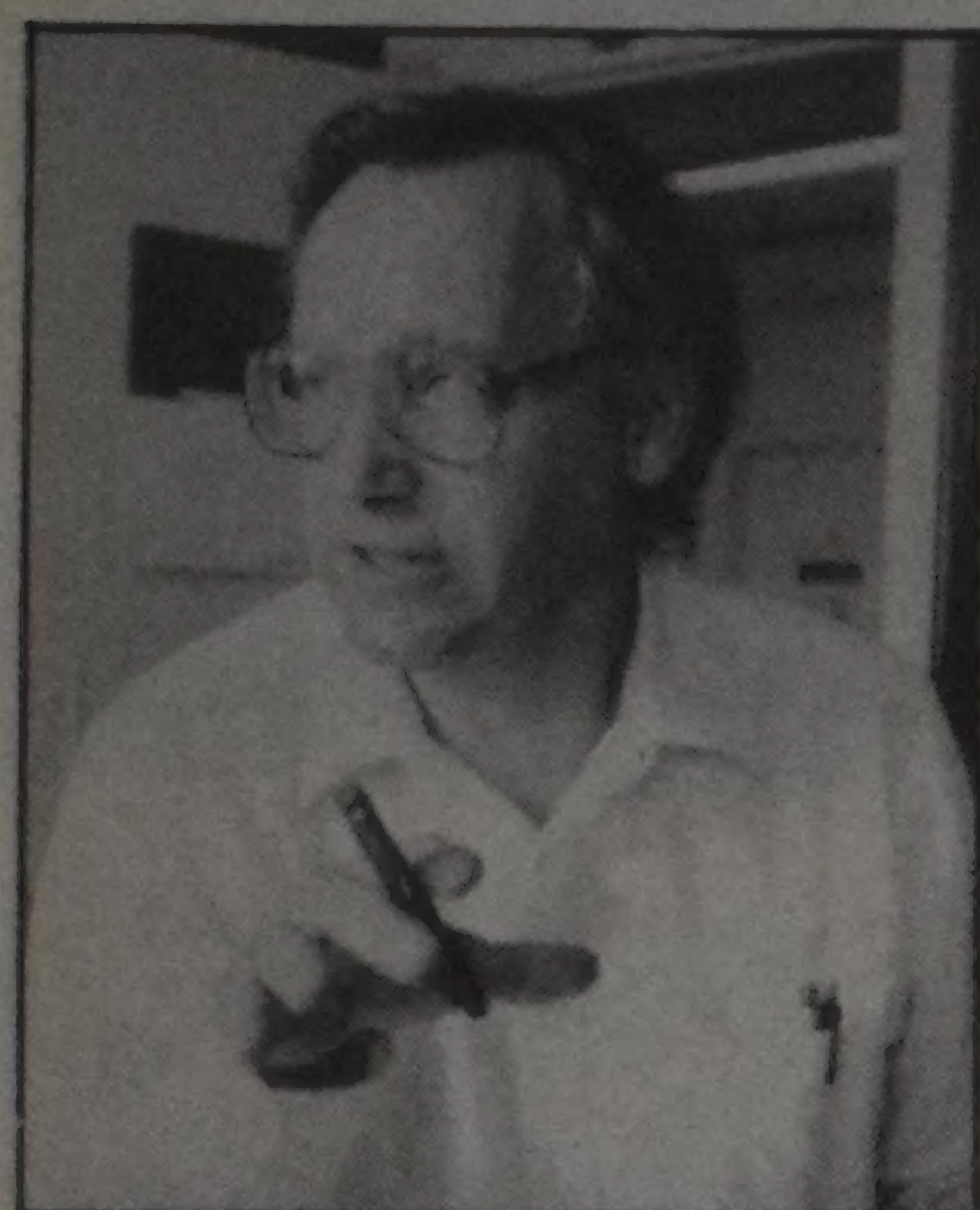


Photo: Louisa F. Bruinsma
Gary Duthler, executive director of the Association of Independent Schools and Colleges of Alberta (AISCA).

Louisa F. Bruinsma

EDMONTON — A capacity crowd representing various independent schools in the Edmonton area recently attended the kick-off rally of the "Choices for Children" campaign sponsored by the Association of Independent Schools and Colleges of Alberta (AISCA).

"The turn out at the evening

was a good sign that there is a lot of enthusiasm among our supporters for the Choices for Children campaign," said Jim Seutter, principal of Strathcona Christian Academy and AISCA board member.

After a roll-call of all schools present, Chairperson Tim Stonehouse commented on how attendance reflected diversity and at the same time, unity.

Colourful banners from the various schools graced the walls of the St. Basil's Centre and visually reflected the diversity in AISCA; the tremendous enthusiasm in the crowd reflected the unity for a shared cause in the audience.

Primary students from the Centennial Montessori School performed a delightful dance, a choir from Covenant Community School sang, and the West Edmonton Christian School band performed.

In a speech entitled "Choices without Penalties" AISCA

executive director Gary Duthler addressed the audience in a humorous and, at the same time, powerful message. He gave suggestions on how to promote the campaign — wear the fluorescent buttons featuring the Choices for Children logo, make use of the bumper stickers, and speak to the citizen on the street about independent schools.

"I am a lobbyist and I am proud of it," he stated strongly. He urged his audience

to write letters to MLAs, to invite them to their school and — to send them a big valentine card.

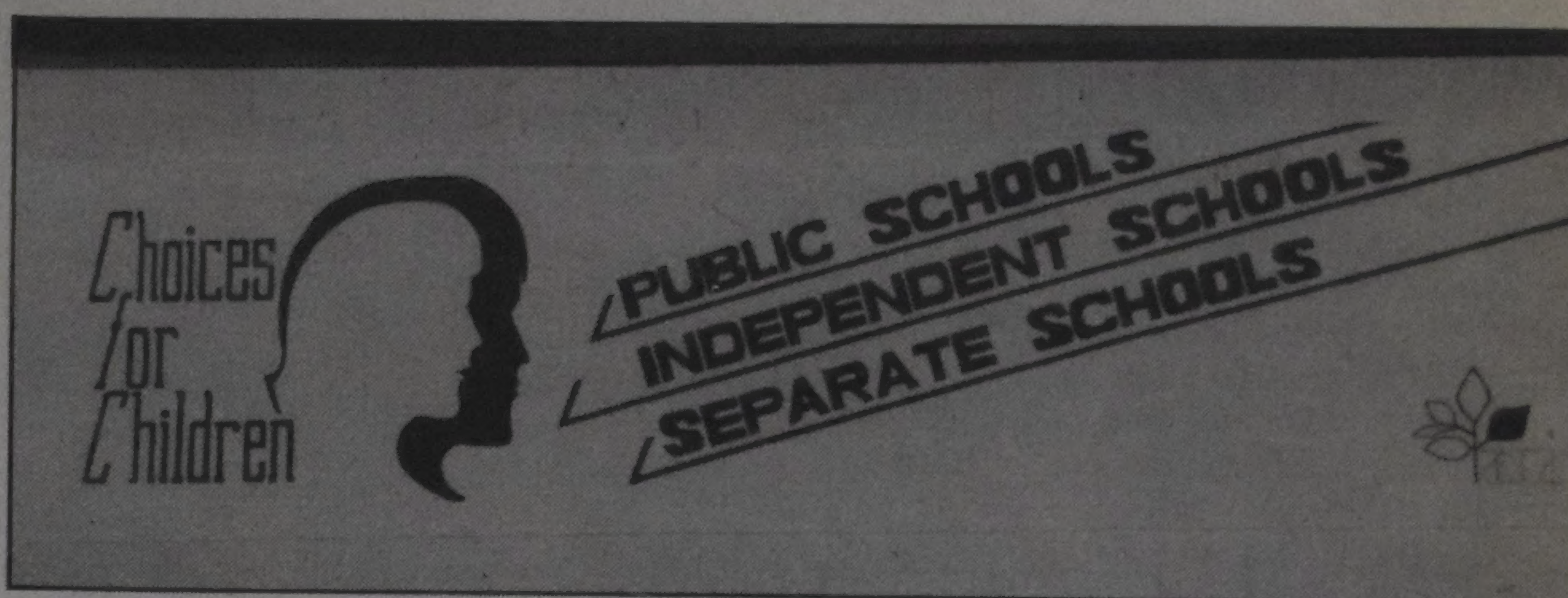
A free-will offering to cover costs incurred for the evening resulted in over \$2,000 being raised, well over the amount necessary to cover expenses.

The Choices for Children campaign is a two-year campaign that seeks to present independent schools as legitimate options alongside the public and separate school

systems. The goal is to receive 75 per cent of the cost of educating a child in the public school.

"Children should not be penalized for the choices of their parents," says Duthler. "As the Minister of Education recently stated, 'Kids are kids wherever they go to school.'"

Louisa F. Bruinsma is a promotional director for Edmonton Christian Schools.



"You need a big car for this bumper sticker!" Banner displaying "Choices for Children" logo

Photo: Bob Bruinsma

College dismisses practising homosexual

Robert VanderVennen

EDMONTON — The issue of whether a person living in a committed homosexual relationship is violating the teachings of the Bible has placed The King's College, Edmonton, and Delwin Vriend in a storm centre that is drawing national media attention.

The college dismissed Vriend, full-time chemistry lab co-ordinator, as of January 28. Vriend had made public his

homosexual orientation. He asserts that the Bible does not disapprove of his living in a committed relationship with another gay man.

College president Dr. Henk Van Anandel says that the position of the college is that a person's homosexual orientation may not be of his own choosing and may not be blameworthy. Homosexual practice, however, evaluated in the light of the Bible's teachings, is "considered to be

contrary to the college's statement of faith and inconsistent with its mission" (see box).

This attitude is similar to the official position of the Christian Reformed Church, of which the majority of college supporters are members. The college community is not of one mind about the issue, nor in its judgment as to whether Vriend ought to have been fired. Van Anandel says, though, that the college has received many letters and calls of support from the Christian community as a result of its decision.

Vriend was appointed by the college three years ago, six months after he graduated from Calvin College in Grand Rapids, Michigan. At the time of his appointment the college did not know about his sexual orientation.

An inflamed situation

The issue first came to public notice by way of a long letter that a student at the college sent to all Christian Reformed churches in Alberta in early November. The letter carried a series of complaints about the college, with special emphasis on Vriend's sexual orientation. Then on November 30, the *Edmonton Journal* reported on an interview with Vriend's father, who said that his son was concerned that he might be fired by the college. The college feels the media built a pressure situation by implying "gay-bashing" and a potential human rights violation by religious bigots.

Vriend complains that the college acted too hastily in dismissing him, not following its own procedures for dismissal as written in its administrative handbook. He

says that the college has not dealt with him in a very pastoral way. So he has filed an appeal about his dismissal to the board on procedural and theological grounds. The board is committed to respond to the appeal in 30 days.

Vriend is considering legal action if he is not satisfied with the board's handling of his appeal. He acknowledges that both he and the college are in a very difficult position.

Van Anandel says, "We have dealt with him in integrity." He speaks of the anguish of dealing compassionately with a Christian brother while also maintaining the integrity of the college in the midst of an inflamed situation. "The

college was publicly challenged to take a stand," he says.

Both Vriend and the college are looking seriously at the biblical and theological issues involved in homosexuality. Vriend has gone through a certain personal journey in coming to terms with his sexuality, says Van Anandel, and he is asking the college to accept the conclusions he has reached, which many people feel they cannot do.

Although Vriend as well as the college have been deeply hurt by these events, Vriend says he receives strong pastoral support from his congregation, the Fellowship Christian Reformed Church of Edmonton.

The King's College Statement on Homosexuality

The King's College Statement of Faith declares that "the context for education at the College is a specifically Christian world-and-life view, that is, a view that is informed by the Bible, the authoritative Word of God, as confessed by the early church and in the creeds of the Protestant Reformation."

We interpret the Bible's message regarding human sexuality to be that differentiation of the sexes is normative for human sexual activity as part of the intended creation. The Bible repeatedly endorses heterosexuality as the norm in creation. The Bible also prohibits homosexual activity in both the Old and New Testament and describes it as a distortion of the creation order.

We recognize that homosexual orientation (i.e. sexual attraction to a person of the same sex) is a condition which may not be of a person's own choosing, and as such may not be blameworthy. However, people are responsible for the way they act. Homosexual conduct, like heterosexual conduct, involves choices and is to be evaluated in light of the Bible's teachings regarding sexual conduct.

Thus homosexual practice (i.e. sexual activity with a person of the same sex), and the promotion of homosexual practice as an acceptable alternative to a normative heterosexual relationship, are considered to be contrary to the College's Statement of Faith and inconsistent with its mission.

The College will continue to demonstrate love and compassion to any employee whose conduct appears to breach Biblical norms. Recognizing the healing power of Christ's redemption, the College will explore possibilities of restoration.

If, however, the continued conduct of an employee is judged to be inconsistent with the aims of the College, and to bring into disrepute the work of the College, such an employee may be asked to resign.

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Daring to help

Hilda J. Born

A big social concern in our day is the fear of AIDS. As we worry about getting this deadly disease, I often think of Willi Martens. It wasn't that he was foolhardy or immune; and the disease he dealt with wasn't AIDS, but leprosy.

Willi was born in Ukraine. He was just two months old when the evil Makhno band gunned down his father in 1919. When the Second World War broke out, Willi was soon in uniform and sent to the front. Following a bloody battle, he was assumed dead and left lying in the mud. Looters had already emptied his pockets and removed his watch when a medical orderly discovered a pulse.

After discharge from hospital, Willi struggled to

cope with the loss of his left eye, his left leg, and a body riddled with shrapnel. The only place in the world that would accept maimed immigrants, a battered man, was Paraguay.

So Willi came to the Chaco. They needed hard working men. That's what Willi became, as a skilled shoemaker.

In Paraguay there were many lepers with missing or partial limbs. For these Willi designed and carefully fitted braces and shoes to cushion their bumping tread.

Courage to help

Willi realized that God had spared him so he did not hoard his skills from others with disabilities. Just as medical people everywhere selflessly care for sick bodies, so Willi helped the lepers. He eased

their struggle during convalescence by the individualized supports he created. As a fellow sufferer, he helped others cope with their pain. He remembered Jesus' words: "I was sick and you looked after me."

Willi's customers, both sick and well, knew how happy he was to serve the Lord in this way. As a bonus, he was assisted by his devoted wife, Margerete.

Fear of physical pain and disease will always remain with us here on earth. However, we can help one another in whatever way the Holy Spirit directs us.

The words in Matthew 25:34-36 tell us exactly who we need to help and what our reward will be: *Then the King will say to*

those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me

something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."

Hilda J. Born is a free-lance writer living in Matsqui, B.C.

Shoes

Dawn Michelson

"Just looking at your shoes told me volumes!" said Nelly, a young intern missionary to Mali, referring to her first impression of us.

I looked down at the two-year-old sandals on my feet, trying to remember what they looked like when they were new. There was only a slight similarity. They looked, in fact, a lot like Scott Crickmore's leather sneakers had looked several years ago when he visited us in hopes of recruiting us to come to Mali and work with him.

Those filthy orange, formerly white, tennis shoes had made an impression on us. They almost kept us away from Mali forever. I didn't want to live where shoes got to looking like that and where their wearers got so they didn't care what they or their shoes looked like.

But Scott was a winsome persuader. Despite the appearance of his shoes, here we are with almost two years in Mali under our belts. We hope the same thing happens to Nelly, the intern.

Shoes get orange from the orange soil here. They crack from dry air. You want to ruin the fewest possible number of shoes, so you wear the same pair all the time. That pair wears out from constant use. They rot during the rains. Their soles lose their integrity after dozens of thorns are plucked out with pliers. The toes wear away; the heels become run down. Our family's shoes have the special translucent effect of my husband Gene's Shoe Goo repairs. The little boys in the airport who shine shoes for a living must shudder when we walk in wearing dusty, worn, patched sandals. Their guess at what colour polish to use is as good as mine! They really earn their wages.

Thinking about shoes brings to mind those of our Fulani neighbours. Their shoes *really* tell volumes about them. Just the patches alone are ingenious. For example, the little vertical post on plastic flip-flops which fits between the big toe and the next toe is the weak point of the design. It always breaks first. People reinforce it in creative ways. Some use a washer made from the top of a discarded flashlight battery. Eventually when the post breaks they melt it, tie it, wire it, or stitch it together. These methods require dexterity, creativity, improvisation and an absolute minimum of tools or materials. The results are a testimony to what a person can do with common sense — and the lack of money to buy new shoes.

I sometimes think about famous shoes: Imelda Marcos comes to mind; and Cinderella; Reebok or Adidas tennis shoes; the sandals of Moses, which he had to take off because he was standing on holy ground; the sandals of Jesus, which John the Baptist was unworthy to untie; the sandals of the 12 disciples lying in a dusty heap while Jesus washed their feet.

Shoes really do tell volumes about who we are, what we value, and where we're going. Shoes reveal people's economic states, habits, tastes, the weather in which they live and the path they've walked. Every person has a story. Just looking at their shoes tells part of that story. We've learned a lot by spending two years in Fulani shoes in Mali.

Dawn Michelson is a Christian Reformed missionary in Mali, West Africa.

Through the glass darkly

Television networks are frustrating. There's a big war going on and it seems their crews are being denied access to what television covers best — the blood and guts of battle. Apparently the military powers want to ensure that the "proper" message gets out — one that won't jeopardize military or political objectives — and as a result, journalists are taken by pools into carefully designated areas and shown what has been previously approved for release to the general public.

Nightly reports from the Persian Gulf come with the now standard apology that the items have been cleared by Coalition or Iraqi censors. The implication is that we, as viewers, have to "see through" the reports, and that the real story is not being revealed. "The first casualty of war is the truth" we've been told. If only television journalists could tell the real story; if only they could present the truth.

I wish it were that simple.

Unfortunately, it's not. What's happening to the news from the Persian Gulf is just a much more obvious example of what happens everyday in television news coverage of stories around the country and the world. The only difference is that this time the military establishment is serving as news "gatekeepers," regulating the flow and content of what the general public should be told.

Murky vision

Television news has always been screened by gatekeepers of one kind or another. Although television news attempts to be fair and objective in its coverage of issues, it has inherent biases. "Truth" is not an automatic result. Often we see through the glass darkly. Consider the following:

- A typical television newscast is made up of 18 to 20 stories. Who decides which stories get coverage and which don't?

- Television is primarily a visual medium. As a result, stories with strong visual appeal predominate. Television reporters are assigned stories and, together with a cameraperson, piece together a 30- to 90-second feature. Invariably we see the reporter standing in front of the Parliament buildings, the scene of the crime or some other suitable location. When no visuals are available for the story, they are created.

- The very pictures that are shot and the demands editors place on the film cameraperson create a subtle but commonplace

MEDIA SCAN

Henry Knoop



bias. For example, in a strike situation, camerapeople will automatically tend to shoot action film or scuffles on the picket line because such footage is dramatic and, therefore, acceptable as news copy. It makes better copy than film of negotiators at a bargaining table. However, it may also suggest something quite different from reality. The picket line scuffle might have been an isolated incident. It may even have been subtly provoked by the appearance of a film crew.

- Television news on commercial networks relies upon audience reaction in the form of "ratings" for its survival in a very competitive field. News formats are carefully planned in accord with the interests, prejudices, and attention spans of viewers. During peace time that trend might evidence itself in a slick and breezy format with a lot of "happy talk" among the air "personalities." During the war time announcers tend to be more serious, less breezy. Is it any wonder that an NBC News correspondent, has become "war's first TV heartthrob" for his good looks and calm manner while reporting on the missile attacks in Israel. (*Time*)

Control the medium, control minds

Television news is far more memorable and emotionally powerful than a series of printed words in a newspaper or magazine. It is no wonder the political/military combatants want to control the medium in its coverage of the Persian Gulf War. It is no wonder that the Soviet military took over Lithuania's television broadcasting centre when it invaded a few weeks ago. Control the medium and you control public opinion.

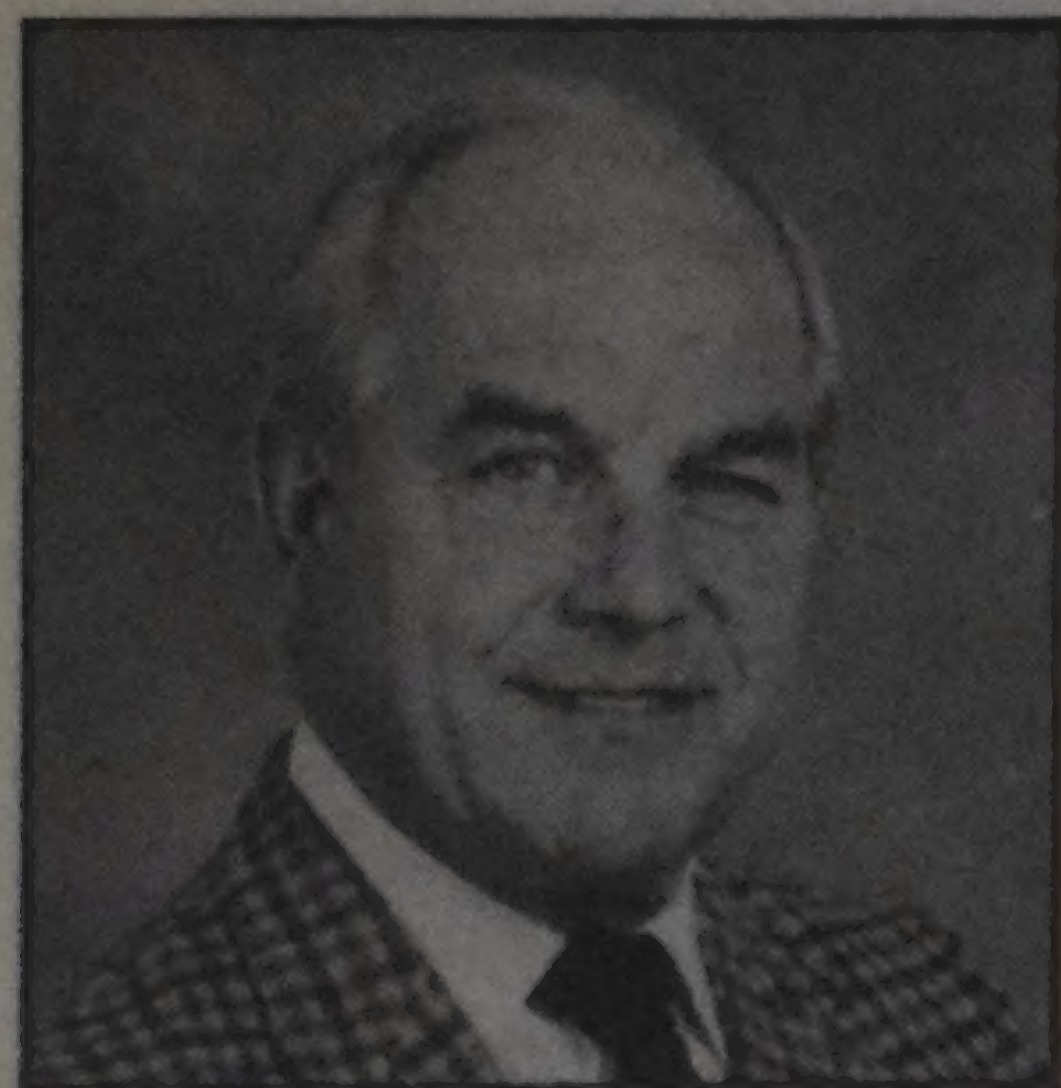
Yes, it is unfortunate that the news coming out of the Persian Gulf area is censored. Yes, viewers should be told to use discretion in interpreting these stories. But let's not think this "gatekeeping" doesn't exist for other stories.

Perhaps every newscast should begin with the reminder that the following items have been cleared for viewing by television producers and advertising sponsors. Perhaps we should be regularly reminded to use our discretion when viewing these items. As it is, we see through the glass darkly.

Henry Knoop teaches English at Ajax (Ont.) High School. He lives in Bowmanville, Ont.

Church

Marian Van Til, page editor



Canadian Church Scene

Jacob Kuntz

Paganization

In *Christian Week* of January 22, Dr. John Redekop informs the readers about his outlook for Canada in 1991. After all that happened in 1990 his expectations are not very optimistic. He sees 1990 as the year in which Canada "lost its political innocence" without gaining much maturity. There are indications that the "growing paganization" will lead to the following developments:

1. *Further weakening of the family.* With the Ontario NDP government announcing that it intends to grant full status to homosexual couples in its civil service for purposes of receiving spousal and family benefits, the stage is set for a massive shift.

2. *Increased acceptance of abortion as birth control.*

3. *Escalating struggles over the content of public school curriculums.* Strange as it may seem, lawmakers, judges, civil rights activists now seem to focus almost entirely on minority rather than majority rights. We've come a long way, in a dubious direction.

4. *Growth of criminal gangs.* "It seems likely that in 1991 we will see growing disrespect for law and order, a decrease in street safety, an increase in 'wilding' and mugging and a growing public sense of fear."

5. *Increasing differentiation between Christians and non-Christians.* The trend is already

well underway and in some respects it is both logical and healthy. "The true church is becoming more distinctive and set apart."

6. *A worsening relationship between Quebec and the rest of Canada.* Within a year the tensions will likely become severe, perhaps even ugly.

7. *A further deterioration of Canada's national deficit crisis.*

8. *The possible replacement of the Progressive Conservative by the Reform Party as the main voice of conservatives in Canada.* The possibility has already become reality in Western Canada; it will likely spread to parts of Ontario and the Atlantic region.

9. *Widespread taxpayer anger over the GST.*

10. *A continuation of freedom, relative prosperity, and employment for about 90 per cent of the workforce."*

Finally, also the *War Cry* of Jan. 12, 1991, comments, in a very critical article, on the "disturbing patterns" that are becoming evident in today's Canada. It calls for a return to biblical principles in the following lines:

"But what can we expect in a country that has eagerly — almost with indecent haste — thrown away its standards? The biblical principles of right and wrong have been ignored. The sanctity of human life is now being debated. Some extreme animal-rights and environmental activists say that people are the greatest plague, and that other forms of

life should have priority. That, presumably, is why some who demand that whales, dolphins and trees be saved have no conscience in demanding, with equal ferocity, that unborn babies should be aborted.

"With the new barbarism that appears to be gaining the upper hand in the media, arts and government, as well as life in general, there is little hope

that Canada will become a kinder and gentler place. Little hope, that is, unless there is a return to biblical principles of morality, justice, right living, humility and personal godliness. It is not pious mumbo jumbo to hold fast to the biblical principle that "righteousness exalts a nation, but sin is a reproach to any people" (Prov. 14:34)."

Comments on the Gulf War

Mainline churches in Canada have not had much good to say about the Gulf War and even less about Canada's participation in it. In general it is felt that "sanctions" were not allowed long enough to produce a positive effect. *The Catholic New Times* of February 3 wrote the following emotional comments after the outbreak of the war:

"If you have ever lived in a city built near a desert, you will remember what it feels like when there is a strong wind blowing in from the desert. Every crevice, even your eyes and your nostrils, get silted with fine invading sand. The city wears a stinging film from which nobody can escape. Even breathing becomes hard work.

"While Operation Desert Storm is raging over Iraq and Kuwait — and Saudi Arabia and Jordan and Israel and a growing list of other countries — every city in the world is buffeted by winds carrying grief and guilt from this war.

"Everyone in the country is close to, and far from, this war because of the television coverage — frenetic and intense, censored and bloodless, glamorous, repetitive and hypnotic. Sometimes, TV treats this war as if it were a video game. At other times, it is a fireworks display. Aware of official censorship on both sides, listening to the hotshot generals talking about 'success rate' and refusing to talk about death, we know a profound awareness of TV as a technically brilliant instrument for propaganda. "Millions of people in

Canada, countless millions elsewhere are grieving like this, praying like this, and trying to be aware of the other millions whose grief is an exploding terror, not a mere stinging film in the eye and in the heart.

"And this is only the eighth day of the war. We go to press today. That means a small respite for us before we begin anew for the next issue.

"But, God have mercy on us, the war goes on.

"As Jesus drew near, he saw the city and wept over it, saying 'If this day you only knew what makes for peace'"

The *Mennonite Reporter* of January 7 had expressed before the war even started that the "war method" would be wrong and that other solutions must be found to solve the conflict:

"The most urgent issue, in my view, is the definition of international order and security. Canada has pledged itself to help bolster the United Nations in defence of 'the principle of international order.' And according to the U.N., the focus now needs to be on Iraq's violation of the sovereignty and independence of Kuwait.

"My elected leaders want me to feel a surge of pride in Canada's commitment to strengthen the U.N. They want me to celebrate the firmness of the international resolve to get Iraq out of Kuwait — with a military ouster if necessary. They hail the string of resolutions against Iraq as a new day for the U.N. — as the realization of the true intent of this organization.

"I wish I could join in the celebration. I agree that the U.N. could be a powerful instrument of order and security in the world. Its purpose in wanting Iraq out of Kuwait is noble and right. But the purpose is too narrowly defined, and the prescribed methods are wrong.

"Getting Iraq out of Kuwait would at best be restoring a status quo which is not necessarily just.

"The U.N. purposes will have to be framed more broadly. They need some

historical depth. They need to include repentance for past mistakes.

"Further, the U.N. needs to reconsider its quick resort to war. Rooted in a pacifist tradition, I have objections to war in principle. I'm struck, though, that even just war theorists cannot grant any moral legitimacy to a U.N.-sanctioned war against Iraq. War does not meet the 'last resort' requirement. The

devastation of war would exceed the wrong of Iraq's invasion and occupation. "The battle for public opinion is not yet over. My own elected leaders want me to believe that they have done all they can and that the choice of war and peace now rests solely with Iraq. I beg to differ."

Jacob Kuntz is pastor of First Christian Reformed Church of Kitchener, Ont.

The above-mentioned "paganization" of our nation can be seen especially in the way in which abortion is promoted, as for instance in Ontario. The *Free Methodist Herald* of January wrote the following about the plans of the Ontario government in this direction:

"Sure enough, enter socialism into Canada's heartland. We are getting indications of all the ills of social planning with the Ontario government's announcement that it will improve grants to women to travel from the outposts of the province to get to hospitals and clinics for abortions. (To be fair, the Liberal government probably would have liked to do the same.)

"It would be nice if we could receive travel grants for surgeries, like heart, liver, and kidney transplants, that save and sustain life, rather than for elective surgery that destroys life. But actually, grants for women seeking abortions makes a perverse kind of sense. Socialist governments in our

fine century have proven particularly adept at redistributing resources in the cause of death. Millions have died in the USSR and Eastern Europe — not to mention Red China — under a variety of dictators and their ill-conceived plans to create heaven on earth (well, maybe heaven for the ruling class and some kind of purgatory for everyone else.)

"That's what happens when you try to better mankind without an adequate theory of human evil. You create evil societies.

"Isn't this just typical Canadian behaviour, to be so far behind everyone else, embracing the kind of politicians that the rest of the world is kicking out?"

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Feature

She's in the army now!

Alison de Groot

Teresa pauses from lacing up her combat boots to listen to Jacqui and Adele answer questions about how their Christian background relates to their jobs.

"I think your Christian perspective comes across more," concludes Adele, looking to Jacqui for confirmation.

"Definitely," Jacqui responds, "We discuss religion all the time in the army." She checks her reflection to see if her combat uniform will pass inspection tonight at the James Foot Armouries in Hamilton, Ont.

Teresa Vyn, Jacqui Detmar and Adele de Groot, all 19-years-old, have a lot in common. They all come from a Dutch background, they grew up in the Reformed community, two of them went to Christian high school together and in the summer of 1989 they all joined the Canadian Armed Forces Reserves. They serve in the 705 Hamilton Communication Squadron and they say the background they have in common is what makes them good at their jobs.

"I think we have a disciplined work ethic because of our Dutch background," says Teresa seriously, adding light-heartedly, "Ever since we could hold a dish in our hands, we've worked at home. It makes us work hard now."

Jacqui jumps in with, "Dutch parents are dictators, so you're used to doing as you're told." They all laugh at this.

"But we know how to speak our minds and stick to our principles, so in some ways it was hard at first," concludes Teresa.

The Commanding Officer of the 705th, Major Daniel A. Russ, agrees it is the background of these three that make them good soldiers. "We've had excellent results recruiting from Hamilton District Christian High School, both from recruiters and word of mouth from members of the squad," he admits. Major Russ, a 35-year veteran of the Armed Forces, says there's only one set of rules for the squad and these three definitely measure up. "They're dependable, keen and skilful," says Russ, who adds that curiously, all the women in the squad show a special interest in the arms and weapons training.

Russ agrees with Teresa, Jacqui and Adele that their respect for the military comes partly from Dutch parents who lived through World War II and whose country was liberated by Allied forces. Russ says around 20 per cent of recruits come from a military background or from parents who have experienced a war.

Over the past three years, the proportionately high number of recruits from the area's Reformed community have caused Russ to make some changes in his training schedule. "We tried to schedule training exercises around Sunday and no one is asked to compromise principles," says Russ. In last summer's course there were



Thursday nights, at the James Foot Armouries in Hamilton, Ont., Jacqui, Teresa and Adele (1st row, left to right) begin their duties with inspection on the parade square.

eight Christian Reformed recruits, six of them women and seven of them either graduates of or students at Hamilton District Christian High School.

Back at Teresa and Jacqui's apartment the three are putting on a final layer of hairspray in an attempt to keep wisps tucked tightly into a French braid or bun. Adele is talking about their reasons for joining.

"I wanted a responsible job, one that I would be interested in for longer than two weeks," she says, her red curls finally giving into the hairspray. "You can't beat the money," adds Teresa, who has her hair under complete control with hardly any effort. She is full-time day staff in the finance office for the 705th.

Then came the inevitable joke response that usually followed any length of serious conversation, "I liked the colour green, you know: chicks in fatigues," says Jacqui, posing.

When they joined the reserves did they ever expect Canada to be at war in their lifetime? Not one of them did, but their attitude is not one of panic.

"I was shocked when I heard on the news that we had gone to war. I felt helpless, hopeless," says Jacqui.

"But we know we won't be called up," Teresa adds. "You can volunteer to go," Adele points out, and Teresa quickly says she would never volunteer. "That's the stupidest thing, to choose to go." They all agree: they would be proud to go if called upon, but they're not about to volunteer.

Last summer was the first time 705 Comm Squad was made up of 50 per cent women. It's down to about 34 per cent this winter with students going back to school, transferring to other areas or simply giving up the reserves.

Jacqui says gender discrimination isn't a problem,

everyone is on equal ground. Adele and Teresa agree. "Some girls know they can use their 'feminine wiles' on some of the guys, but they're the ones that don't last too long," says Jacqui. Sometimes, the women in the squad feel challenged by the men, but to them it's just another way of increasing their personal challenge.

"We work extra hard so that no one (male or female) can point to us," Jacqui explains.

In the field all gender division disappears, according to these three. There's no "personal space" in the field. On some exercises the tent groups and assignments are mixed and these soldiers just want to be with the ones who pull their weight, regardless of gender. "The guys are great in the field, they're professional and courteous when it comes to us changing or whatever," says Jacqui.

"When you're out there, you're a team and you depend on every member of the team," Adele adds.

The armouries on James Street are guarded around the clock since the Persian Gulf War began. Teresa, Jacqui and Adele flash their identification

cards even though they're well known. Jacqui hurries to type a memo about unpaid mess dues before they have to line up on the parade square for roll call and inspection at 19:30 hours (7:30 p.m.). After inspection of the three rows of impressive looking soldiers, the group is dismissed to duties.

Everyone knows what has to be done. Tomorrow morning at 11:00 hours the advance party will leave with equipment and supplies and at 19:30 the rest of the squad will leave for "Winter Indoc" at Canadian Forces Base Borden, near Alliston, Ont. Tonight, they are packing their sleds and kits, and being issued their winter gear. Teresa, Jacqui, Adele and the others talk only about what they are doing.

At 22:00 hours some members of the squad gather in the mess for beer, pop, cards, pool and conversation. Jacqui is attending to her mess duties.

At Adele and Teresa's table Dwayne Johnson is interrupted mid-sentence. "Not now," he says to the other reserve, "I'm being interviewed," he says smugly. Adele and Teresa find this hilarious.

Dwayne joined the reserves in the summer of 1988 while he lived in Barrie, Ont. He transferred to this Hamilton squad from one at Base Borden when he began his studies in political science at McMaster University. He says he really likes the social life associated with his job.

Nancy Gimpelj, a daughter of Slovenian immigrants, joined in the summer of 1989. She too says she comes from a strict background compared to some other members of the squad. "I had a lot of responsibilities at home, so handling orders was no problem," she confirms. Nancy talks in fast, point form, like she's thinking out loud,



Photos: Alison de Groot

No, they're not getting ready for a young people's evening at the church. Jacqui, Teresa and Adele go through lots of hairspray trying to keep their hair in line with army regulations.



All this stuff goes in this sled? Jacqui listens to advice on loading equipment for the winter exercise at Canadian Forces Base Borden the next weekend.

always adding to earlier statements when she thinks of something new.

The mess clears out early tonight; the soldiers know it's going to be a long, cold weekend.

Canadian Forces Base Borden has been a training base since before World War I and it is the second largest training base in Ontario. The base is a self-contained community that is completely secure. It offers the regular forces and their families stationed there residences in the form of apartments or townhouses, schools, swimming pools, a hockey arena, a bowling alley, bingo, golf courses, churches, nightclubs and even a McDonalds.

On weekends the base is bustling with reserves and cadets on training exercises, according to Major Russ.

Teresa steers the commanding officer's jeep down the Main Supply Route as the Major describes each area: there's rifle and grenade ranges; the dreaded obstacle course; the Langemark Range where the 705th did its gas training on a previous exercise.

"I hate sitting in the jeep," Teresa had said of her driving assignment while the Major was waiting for security clearance at the front gate. "I feel useless. I want to get out there."

Later, when Major Russ hears this, he says he gives Teresa the assignment because she's dependable. "I wouldn't give this assignment to anyone who couldn't do the field exercise expertly."

"I know Vyn can do it well." As we drive through an open field known as the DZ (Drop Zone for practising paratroopers), the Major points out a snow-covered sand dune, "We're trying to have that re-named Vyn Hill," says Russ tossing a glance at Teresa who laughs in recognition of the story about to be told. This is apparently where Teresa, in "individually initiated off-road driver training," flipped the jeep last summer.

It is across the field that the winter camouflaged 705th can barely be made out travelling in tandem columns of teams, each with a sled, one group falling slightly behind.

It is -18 degrees Celsius, colder, probably, with the wind whipping across the open field, and the reserves have been up since 06:00. They are nearing the end of the six-kilometre snowshoe march scheduled for this morning.

Walking alongside the soldiers, comments range from a panting, "It's not worth the money, it's really not," to "It's



In the mess, the reservists have time to relax and play cards or pool. Adele and Teresa sit with Teresa's boyfriend, reliving previous weekend exercises.



Members of the 705th tire at the end of their 6 km snowshoe hike at CFB Borden. They will set up camp just beyond the treeline where they will get some protection from the -18°C windchill temperatures of the open field.



Jacqui (centre) gives a thumbs up to the hike. She says she loves it even though others are heard grumbling.

great, I just love it!" The two columns snowshoe very slowly to their destination, just inside the edge of the forest. Each person carries his or her own 60-pound kit in a backpack plus at least 40 pounds of clothing which they are wearing and each team of three or four pulls a 250-pound sled with provisions.

Adele is miserable, Jacqui is exuberant and Teresa is relieving another woman of her backpack as the head of the column reaches the site. There in the woods, protected from the wind, a truck is waiting with urns of hot coffee and peanutbutter sandwiches from the Borden mess.

Under cover of the tall pines,

this "camp" spot is to be envied by outdoor types. The area is criss-crossed with deer and rabbit tracks. Later a coyote would watch in suspicion as the C.O.'s jeep drove away from the camp. This is a scene respected by the squad. Garbage is collected and brought back to the base. Soldiers used to practise "cat hygiene" dig and bury), but now the base moves portable chemical toilets to required positions. Even during their afternoon exercise on building natural shelters, the soldiers are not allowed to cut or use branches of living trees.

After a 15-minute break, orders are given to set up camp. This involves pitching the five-

person floorless tents, insulating them with a mound of snow around the outside, setting up the Coleman stove and fire point. The work means taking off mitts and bulky jackets, but the women say the work keeps them warm.

Included in set-up time is time for lunch. Lunch certainly isn't home cooked; but it's hot, full of carbohydrates for energy and generously portioned.

"It's not bad," Adele says eating her boil-in-bag ravioli.

"Ravioli is definitely the best," Nancy Gimpelj confirms.

Several people warn against the shepherd's pie; it doesn't come with a crust, just the filling in a bag. Bread or crackers, a toothpaste-like tube of honey or peanut butter, a chocolate bar, a boil-in-bag dessert (which can be eaten hot or cold), instant fruit juice and coffee and all necessary utensils come neatly packed with the main "dish" in a box about the size of a small frozen dinner.

"It's hot and it's filling," is all Teresa had to say on the subjects of meals.

During lunch, General Maes, the senior reserves advisor, came to casually inspect the 705th. General Maes, a school teacher from Calgary who is himself a reserve, will be briefing the squad tomorrow before they head home.

Jacqui, Teresa and Adele say they aren't so much impressed by the General as they are respectful of his rank and the fact that he achieved that rank in the reserves after joining as a private.

The squad is kept moving all day. In the afternoon they listen to a short description of different kinds of natural shelters. They are given one ground sheet per tent group and some rope and are instructed to build or find a strategically safe shelter for their three- or four-person

group.

Late in the afternoon, a "map march" is scheduled. Soldiers have to navigate the woods by compass. Meal time follows and later in the evening some casual time.

Throughout the entire day and night, no matter what other activities are going on, soldiers take shifts on the radio van or on portable radios in the field. The "rad van" is the primary function of the group and that is their trained skill. Messages, in code, travel from Borden to squads in the field and back or between squads. In a war-time situation, these reserves would be assigned to any section of the Armed Forces as communications personnel.

By Sunday afternoon, everyone is home. They are tired and somewhat dirty, but they have a great sense of accomplishment they wouldn't trade for anything.

Teresa says her parents didn't quite expect the independence she gained from the job — which enabled her to move into her apartment and buy her own car. "But they wouldn't let me quit now, probably," she laughs.

Jacqui says the same. Her parents are enthusiastic, with reason: she has received several merit awards during her training.

And Adele's father, as a visiting Royal Canadian Mounted Police Commissioned Officer, was invited to present her at her graduation from basic training. There's not too much doubt in her mind that he approves of what she's doing.

Perhaps more importantly, Jacqui, Teresa and Adele are confident that they are where they should be. They feel they are contributing to something important and are working hard to make that contribution the best they have to offer.



Steve Juszel (centre) carries a radio man pack. Communications is the specialty of the 705th and every exercise includes the use of their radio equipment.

Feature

Take the earth seriously says CRC classis

Marian Van Til

CHATHAM, Ont. — In an unsettled climate within the Christian Reformed Church in North America (CRCNA) in which a contentious creation/evolution debate is raging and will be confronted by this year's synod delegates, one CRC classis is sending an "overture" to that same synod stressing the importance of how church members view the created cosmos here and now.

Classis Chatham in southwestern Ontario is overturing this year's Christian Reformed synod which meets in Sioux Center, Iowa, in June, to "formulate a biblical confessional statement on the creation, specifically in terms of humanity's responsibility towards managing the creation for God." The classis asserts that such a "biblically informed" statement is "urgently needed in light of the present environmental crisis."

Rev. Jake Binnema, pastor of the Dresden, Ont., Christian Reformed Church and a former physics teacher in Calgary, is the mastermind behind the overture and it was his church council which brought the comprehensive overture to Classis Chatham.

In the mid-1970s Jake Binnema was teaching physics when the environmental crisis had already reached epic proportions but was not being seriously addressed by most people. He became alarmed by the attitudes, personal and societal, which allowed people to wreak devastation on Creation. "I began to question the notion of progress, development, constant economic growth," he explains. "When the environmental movement finally became a 'media thing' more recently, I thought, 'Now is the time for the church to make a statement about this.' With our Reformed heritage, what about a look at this?"

Creation here and now

Binnema says he didn't have his denomination's creation/evolution controversy in mind when he brought forward the overture — he has been crucially concerned about the environment for much longer than that current debate has gone on. But, he admits, he personally agrees with Calvin De Wit, a member of the "Bible and science" study committee whose report will be presented to Synod 1991. "De Wit refused to sign [either the majority or minority sides of] the report," notes Binnema, "because he feels strongly that we've got to deal with first things first. We've got to be more concerned with managing the Creation problems than with origins."



"A biblically-based environment statement needs a pastoral component, too, to 'give a basis for pastoral care and guidance in the face of the worsening environmental crises.' The crises are too advanced to disappear or even lighten very much without drastic action. The situation will cause 'disillusionment, denial, anger, guilt, hopelessness, despair, frustration, bitterness and fear among people to whom the church is called to minister,' says Classis Chatham."

Binnema broached the environment subject to his church council, which then took an overture to Classis Chatham, which handily passed the overture. At least one dissenting voice opposed the measure because, no matter what the subject, the CRC doesn't need any more "study committees," he said. A few others insisted that the church shouldn't be dealing with it because, "Is this really a theological issue?" The classis became convinced that it is.

Though Binnema crafted the overture his classis adopted, he is not so concerned with what the CRC synod does with the overture itself as long as they agree that the issue is crucial and needs to be studied and acted upon, he says.

Five components

The comprehensive, five-page overture spells out in detail five components Binnema and Classis Chatham believe should be studied by a synodical committee and included in any environmental statement the CRCNA makes as a result.

Any confessional statement about how we and all of humanity should relate to Creation should have apologetic, prophetic, ethical and pastoral components, as

well as a "Reformed ministry" component, says the overture.

Bible encourages land rape?

The statement must be *apologetic* — used in the theological sense meaning to defend and refute charges against — because the popular press and many environmentalists have gotten the impression that "the Bible presents us with an ethic which encourages harmful exploitation of the creation." And since the church accepts the Bible as God's Word, it must set right that prevalent view.

Theological and practical guidance

Because many in our society are discovering that science, technology, politics, education and other material means are unable to get at the root of the problem, "our culture has begun to question, again, very basic religious and moral questions," the overture notes. New Age and "Mother Earth" philosophies try to fill the voice, it says, so "the environmental crisis affords Christians an unprecedented opportunity to witness to our groping culture." But we have to know what we're talking about before we can do that.

This *prophetic component* should not only help pastors in their task but "ought to give theological guidance to us all as we witness to our societal structures in our private lives or in our professional careers," says Classis Chatham. This component of an environmental statement should also provide guidance for the work of the following organizations, classis said: the Association for Public Justice in the U.S., and in Canada, the denomination's Committee for Contact with the Government, Citizens for Public Justice, the Christian Farmers Federations of Ontario and Alberta, and others.

As part of that prophetic element, any final statement should address (1) modern ideologies (how things like economic growth, materialism, technological progress, science, capitalism, individualism and consumerism "have affected our society and also the church"); (2) a Christian view of history and eschatology (is "redemptive history" progressive, evolutionary, cataclysmic — and how does sin, a deteriorating creation, and redemption fit into that?; is the environmental crisis a sign of Christ's imminent return, or one that tells us we

"need to repent of our exploitative ideologies?"); (3) the significance of the various elements of Creation: human beings as God's image-bearers, other living creatures, the land, and so on.

Never enough

The *ethical component* of any environmental study and statement needs to discuss how we "manage" Creation. This component would logically flow out of a "confessional/theological/prophetic statement and should offer practical help to church members," classis notes. "How, for example," classis asks, "do we address the ethical questions surrounding the acquisition of, use of and disposal of the '(private) property' God has entrusted to our care?" The overtures notes that Adam Smith, one of the "fathers" of capitalism, "suggested that seeking one's own good would lead automatically to the benefit of the community." (He, like so many until relatively recently, assumed that earth's resources were virtually limitless and that "endless growth" was a possibility.)

The overture notes that Smith's ethic is under fire from many fronts and that Christ's

Continued on page 13 ...

Drastic action must be taken to lighten the crises

... continued from page 12.

command to "seek first his Kingdom" (and then our own needs will be met) seems to be the opposite of what Adam Smith advises."

"Perhaps the biblical ethics of self-sacrifice and following-Jesus-to-the-cross need to be re-defined and expounded in terms of the crises of creation," the overture challenges. "Have we been too 'spiritual' in our interpretation of Christ's ethic of 'Kingdom first'?" it asks.

Pastoral guidance

A biblically-based environment statement needs a *pastoral component*, too, to

"give a basis for pastoral care and guidance in the face of the worsening environmental crises." The crises are too advanced to disappear or even lighten very much without drastic action. The situation will cause "disillusionment, denial, anger, guilt, hopelessness, despair, frustration, bitterness and fear among people to whom the church is called to minister," says Classis Chatham.

If that sounds overly dramatic or pessimistic, the classis explains itself: "A new environmental ethic [which secular society has already seen the need for] may very well

cause disillusionment and guilt (or denial) for those who have spent many years of their lives on activities or in careers which are suddenly labelled as 'ecologically unsound.'

"The young may fall prey to bitterness and despair. There may be conflict among members of our community who have vocations in business, agriculture, academics and environmental groups, or there may be inter-generational conflict as the young become resentful of an older generation which has spent their inheritance.

"That older generation has been nurtured in and worked in

a climate in which 'progress' and 'growth' ideologies were almost universally assumed. A younger generation is receiving its education in and is working in an atmosphere which is very suspicious of those ideologies and tends to reject them. On both sides, people are strongly attached to their respective ideologies."

Such conflicts must be addressed "with great pastoral sensitivity," classis notes, while not compromising the radicality of God's Word.

Call it to attention

Extending that pastoral component, the overture asks that one Sunday a year be set aside in the CRCNA to focus communally on these issues, as is done with World Hunger Sunday.

A final component of the study and statement should focus on *Reformed ministry*, says the overture, giving a "basis for creationally appropriate corporate Reformed action."

In other words, how can church members take action which shows that we Christians take the environmental threat to Creation seriously? How do we "demonstrate our love for Creation and a passion for its healing?" How do we "organize our ministry for the future?"

Classis asserts that "the way our community produces its wealth and how it benefits from the very wasteful infrastructure of our society must be re-evaluated." While the

Reformed community *as a whole* must address these issues, classis suggests that the Christian Reformed Church "must now be willing to give leadership in promoting a more 'Creation conscious' corporate lifestyle."

Principles supported

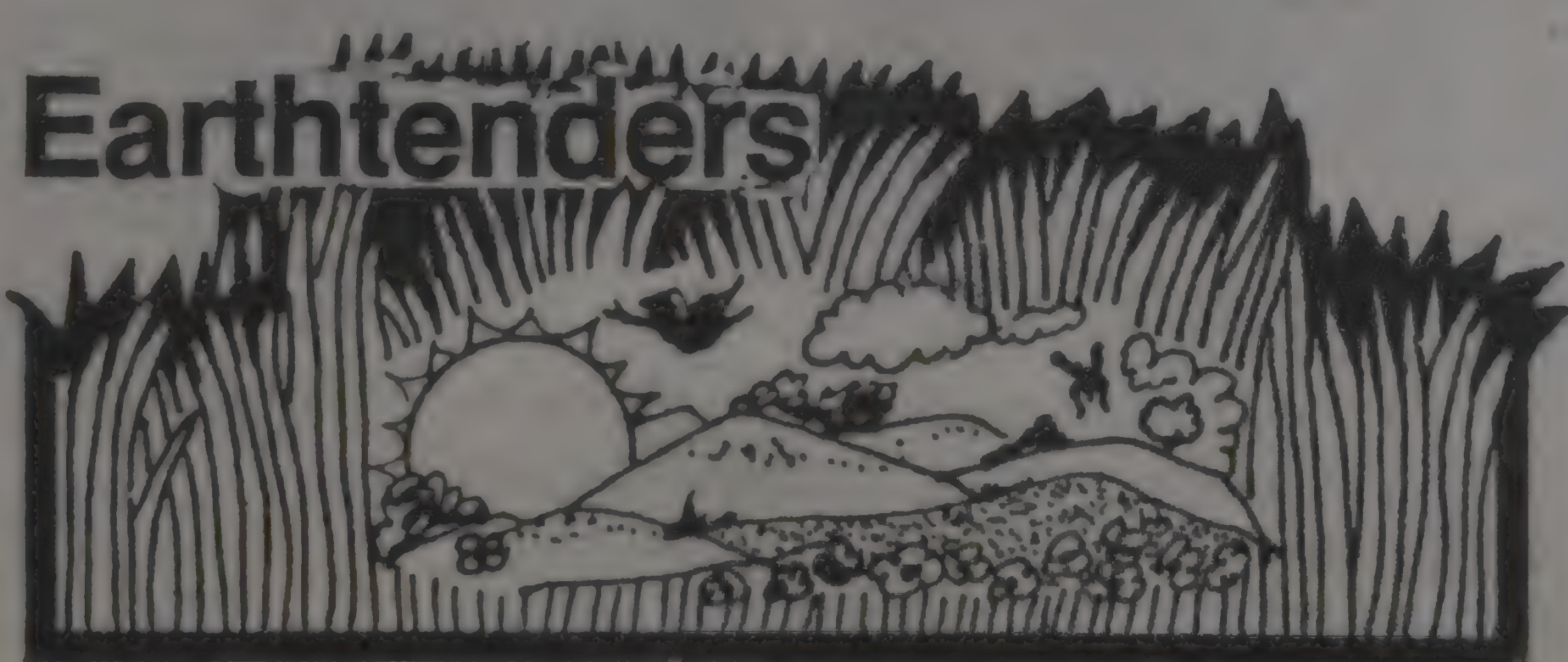
The overture's five components are supported by seven "grounds" which cite history and the misinterpretation of Scripture, the current social situation, divisions of opinion on the topic among Christians, Reformed Christian organizations which would like guidance on this issue, and the need for the church's "confession [to] be demonstrated in action."

The grounds appeal to specific Scripture passages, to Mosaic covenant laws about land and righteousness, to the prophets', poets' and minor prophets' twin concern for the creation and social justice, and to three of the denomination's confessions, including the "contemporary testimony" *Our World Belongs to God*.

Binnema and the classis admit that the overture is packed with many elements and issues and that one study committee "can probably not do justice to all the issues addressed." Some of them, too, require on-going attention, it notes. But Classis Chatham, wants its denomination to at least "give a basis for" action which needs to be taken urgently.



Harry Spaling



Our place and task in the environment

Don't breathe!

The air we breathe is no longer clean.

Most major cities have air pollution readings announced with the daily weather report and city folk often long for a deep, lung-filled breath of clean air.

But a gulp of clean, fresh air is not necessarily available in the countryside either. Air pollution is no longer just an urban problem. Power plants and other industries in rural areas spew millions of tons of pollutants into the country air, too.

Pure air is rare even in areas of pristine wilderness. Arctic haze, first noticed in the 1950s, is an unusual springtime event when pollution readings in the atmosphere are 10 times their normal levels. The suspected source of this contamination is Eastern Europe and the Soviet Union.

Two major culprits are the gases sulphur dioxide and nitrogen oxides. Sulphur dioxide comes mainly from burning fossil fuels such as oil and coal. Nitrogen oxides come primarily from vehicle exhausts. Both of these gases react with atmospheric moisture to form acid rain.

Corrosive rain

Acid rain is especially critical in Canada east of Manitoba. Rivers, lakes and forests have been extensively damaged. Increases in acidity have eliminated fish species and damaged trees and other plants. Acid rain also affects building exteriors and agricultural crops.

A major problem is transboundary movement of sulphur and nitrogen gases through the upper atmosphere. About one-half of the acid rain in Ontario comes from coal-fired electrical stations in Ohio, Pennsylvania and Michigan.

Canada has been pursuing the U.S. for more than a decade to clean up its air pollution. During the Reagan administration, minimal progress was made. Canada even attempted, but failed, a legal challenge to force the American Environmental Protection Agency

to reduce acid rain.

Finally, last year the U.S. revised its Clean Air Act. Considered the toughest environmental regulation in North America, the Act aims to cut sulphur and nitrogen gas emissions in half by 1995. Another 190 chemicals also being spewed into the atmosphere will have to be reduced up to 90 per cent. Vehicle emissions will have to be cut 60 per cent by 1996. It will cost \$25 billion per year.

After years of pressuring the U.S. to clean up its act, Canada is now faced with an embarrassingly weak set of clean air regulations. The stringent U.S. legislation could now be a model for Canadian action.

Trying to cover dirty tracks

A recent Ontario Hydro decision illustrates how absurd Canadian environmental regulations are. Even though Ontario Hydro had the facilities to generate sufficient power, it intentionally purchased electricity from northern U.S. electrical utilities so that it could meet emission targets of no more than 280,000 ton of acid gas released into Ontario's air. Ironically, this purchase resulted in increased acid rain from American power plants which simply blew into Ontario anyway.

Canada is now pursuing an Air Quality Accord with the U.S. to address transboundary movement of air pollution into Canada.

Although an accord does not have the same status as a treaty, since it is not passed by the U.S. Senate, the agreement should move Canada in the direction of cleaning up its own dirty air.

Until our air is cleansed and freshened, don't breathe!

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

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CARE IN ACTION

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The treasures

Lini Richarda Grol

"For goodness sake!" I jumped and cried out when Patty, my nine-year-old new neighbour who was visiting, dropped and broke one of my precious old china cups. It was a much treasured heirloom, part of a still perfect set and it couldn't be replaced. Not only that, the cup had been filled with tea which was now spreading rapidly over my embroidered table cloth and spilling on to my light beige carpet.

Bitterly I reproached myself. Why had I given this young child one of my best cups? And why had I let this clumsy youngster carry her cup of tea

to the table?

She saw my annoyance, for all of a sudden I was aware of her tearful eyes and her trembling lips when she cried out, repeating in anguish, "Oh! I am so sorry, I am so sorry." By this time choking in tears, she knelt down to pick up the pieces of the broken cup.

When I looked at her bowed head I saw as in a flash myself at her age, and how I had carried and clumsily dropped and broken my mother's (filled) crystal punch bowl, also a prized possession. I remembered the consternation that broke loose and the angry outcries of my siblings for the

mess I had caused, and I saw again how my late mother responded to us that day.

Instead of scolding me she had comforted me and had calmed the others, before she kindly helped me tidy up the mess. And she never in her life mentioned the loss of her heirloom, which was certainly a far greater loss than mine, now.

Ashamed at my reaction to Patty, I bent over the little girl,

and hugged her, whispering, "Let's quickly tidy this up before it leaves lasting marks." My heart still warms when I think of that sudden bright smile on her tear-stained face, and the eagerness with which Patty worked that day to undo the mishap.

I still treasure her friendship, but if it had not been for my mother's example, I might have spoiled that day for Patty and

would likely have lost out on our friendship.

Lini Richarda Grol is a writer, a seamstress and a free-lance writer who lives in Toronto, Ont.

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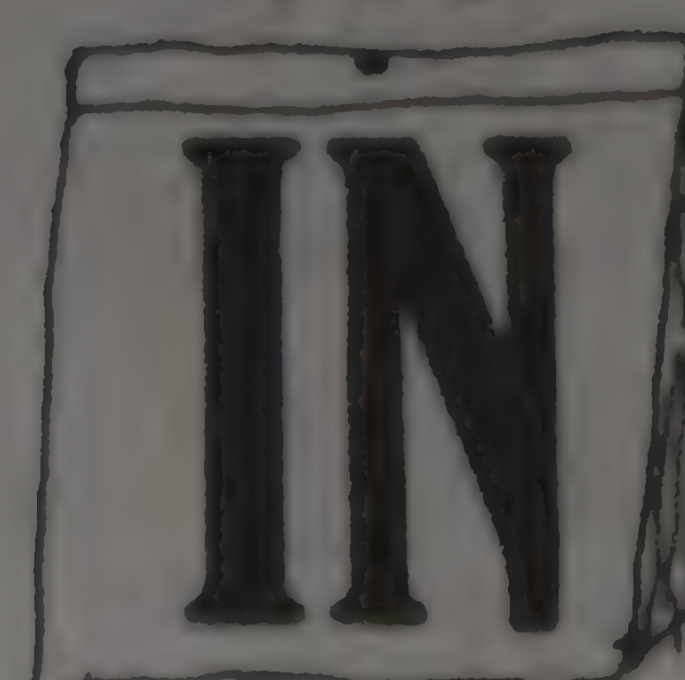
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Photo: David Van Dyke

Peter and Marja are



Dear P & M:

For at least two months now I have been waking up each night at the craziest hours: anywhere between 1:00 and 5:30 a.m. It's a good thing I don't have to do any long distance driving because I fall asleep when I'm supposed to be peeling potatoes, washing the dishes or eating my supper. When I do wake up I'm fully alert, as if someone pulls the lid from a milk can.

This is what keeps me busy each night: I write letters and diaries. I put pictures in my diaries, so they might better be called scrapbooks. In the past I have given them away or mailed them to others. But now I'm at the point where I don't want to part with them anymore. Actually I'd really like it if someone would put them in print but our low income would never permit us to take on this kind of undertaking.

Do you have any ideas?

Dear Night Owl:

Many of us have thoughts of writing our memoirs. We've experienced so much that we say, "I could write a book." But most of us should realize that our lives, while special, do not warrant a major publishing effort. Realistically speaking, our extended families are our best audiences.

By all means write your story. An experienced typist could be found and paid to give it a clean, professional look and a xerox machine could provide you with as many copies as you need. Many businesses that provide such services also offer inexpensive ways to bind your project. No doubt your children, grandchildren and close friends would greatly appreciate receiving such a gift.

Regarding your unusual sleeping patterns, we realize that a percentage of the population works best at night. In fact, some of our readers probably love their night shifts and regularly socialize at hours that find the rest of us fast asleep. At home there is something special about the night when it feels as if we have the house all to ourselves. You probably value the privacy that the night offers.

King David may also have been a bit of a night owl. He wrote: "On my bed I remember you; I think of you through the watches of the night" (Ps. 63:6). Sleep does not come easy to those who have a lot on their minds and little time to accomplish their goals.

Nevertheless, we strongly encourage you to see your family doctor. We would not dare to make a diagnosis in this column, but two months of sleepless nights certainly suggests

the need for a medical opinion.

Dear P & M:

I'd like to respond to your December 14 column about the father who "flatly refused" to lend money to his married son to help him buy a decent car. He felt that his children should learn to stand on their own two feet, just as he had to "when he built up his business from scratch and without anyone's help."

I don't know the whole story, but I sense a lot of hidden feelings. I'd like to make some additional comments on the information that the letter made available.

The man's self-reliant attitude is echoed in the Bible by Nebuchadnezzar in Daniel 4:30. There we hear the Babylonian King congratulating himself as he walks on the roof of his palace: "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?"

The man's attitude towards his wife also concerns me. Isn't it true that she supported him and stood by him while he eagerly built himself an empire?

I am also distressed by his idolatrous attitude towards his work, which seems to be his private god; by his nonchalant attitude toward God Almighty; and particularly by his poor attitude towards his own son. Where does the parable of the lost son fit into his thinking as a parent?

Let me tell you about my parents. After years of retirement they sold their house in order to move into a senior citizens complex. They then offered their four sons the opportunity to borrow money from them. With the help of a lawyer we now enjoy a lower interest rate and a longer pay-back period than the banks offer.

Dear Respondent:

We are sure that you cannot thank God enough for such supportive and generous parents. May your own children be the beneficiaries of the same loving spirit.

Thank you for your input and alerting us to the Daniel reference.

Write to: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Sijstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zevland and Marian Van Til.

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A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>LONGER CLASSIFIEDS: The rate shown above for classifieds ads covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p>PHOTOS: Photographs sent by fax are <i>not acceptable</i>. If you wish a photo included, send us the original!</p> <p>NEWLYWEDS</p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone (416) 682-8311 Fax (416) 682-8313</p>	<p>BOMHOF (nee Pereboom):</p> <p>With thanks to God, Tom and Jodie, joyfully announce the birth of their first child,</p> <p>ELISABETH MARIA</p> <p>born on Jan. 26, 1991, and weighing 8 lbs. 2½ oz. Elisabeth is the fourth grandchild for Rev. Jan and Maria Pereboom of Vineland Station, Ont., and the 23rd grandchild for Geerlof and Maria Bomhof of Richmond, B.C.</p> <p>Home address: Box 15, Burdett, AB T0K 0J0</p> <p>DE JONG (nee Janssen):</p> <p>With prayerful thanks to God, we, Ted and Ida, are pleased to announce the birth of</p> <p>SARA ELISABETH</p> <p>a new child of God, born on Feb. 1, 1991, weighing 9 lbs. 5½ oz. A little sister for Emily and another grandchild for George and Ida Janssen of Tillsonburg and Ken and Johanna de Jong of Hamilton.</p> <p>Home address: 385 St. David St. N., Fergus, ON N1M 2J9</p> <p>VANDERLUGT (nee VanderLaan):</p> <p>Believing that all life is a gift from God, we, Len and Denise, are thankful to announce the safe arrival of our precious first-born, a son,</p> <p>AARON SCOTT</p> <p>born on Feb. 9, 1991, at 3:08 p.m., weighing 8 lbs. 1 oz. Third-time grandparents Mr. and Mrs. Don VanderLaan of Waterdown and sixth-time grandparents Mr. and Mrs. Arie VanderLugt of Burlington.</p> <p>Home address: 1097 Gallagher Rd., Burlington, ON L7T 2M7</p>	<p>1961 February 22 1991</p> <p>We thank God, our heavenly Father, that we are able to celebrate the 40th wedding anniversary with our parents and grandparents,</p> <p>FRED and SWANNY ERINGA (nee Bijma)</p> <p>"O Jesus, I have promised to serve you to the end, be now and ever near them, our Master and our Friend."</p> <p>Love from:</p> <p>Cathy & Russ Highfield Mark, Lisa Wilma & Carl Klein-Geltink Christopher, Darryl, Nathan, Michelle Sylvia & Stewart Van Schepen Kevin, Sarah, Nicholas Martha Van Schepen Benjamin Edith & Ken Westra Ashley</p> <p>Open house on Saturday, Feb. 23, 1991, from 2-4 p.m., at the Maranatha Chr. Ref. Church, Woodstock, Ont.</p> <p>Your presence will be our gift.</p> <p>Home address: R.R.#5, Woodstock, ON N4S 7V9</p> <p>Beilen, Dr. Dunnville, Ont. 1951 March 2 1991</p> <p>"If your presence does not go with us, do not send us up from here" (Exodus 33:15).</p> <p>With gratitude and thanks to God, we wish to announce the 40th wedding anniversary of our parents and grandparents,</p> <p>PETER and AALTJE HESSELS (nee Groote)</p> <p>May God continue to keep you both in his care. Love and congratulations from your children and grandchildren:</p> <p>John & Ellen Hessels — Brampton, Ont. Gregory, Janice Anne & John Lemstra — Binbrook, Ont. David, Wesley, Alexa Alice & Joe Wiersma — Mount Hope, Ont. Alicia, Krista, Jennifer Rhea & Andy Langendoen — St. Catharines, Ont. Daniel, Philip, Scott, Michael, Kurt Henry & Nancy Hessels — Dunnville, Ont. Kathleen, Peter, Joanna Clarence Hessels — Dunnville, Ont.</p> <p>Open house reception on Saturday, March 2, 1991, at 7:30 p.m. in the Fellowship Hall of the Bethel Chr. Ref. Church, Dunnville, Ont.</p> <p>Best wishes only please.</p> <p>Home address: R.R.#8, Dunnville, ON N1A 2W7</p> <p>1951 February 28 1991</p> <p>With thanks to God for his guidance and care through 40 years of marriage,</p> <p>CORNELIS and JANNY DEVRIES</p> <p>of Goderich, Ont., together with family and friends wish to announce and celebrate this joyous occasion.</p> <p>We extend our warm congratulations to them and kindly invite you to join us for an open house in their honour on Saturday, March 2, 1991, from 2 to 4 p.m. at the Fellowship Hall of the Chr. Ref. Church in Clinton, Ont.</p> <p>Leonard, Jacqueline & Courtney — Toronto, Ont. Cora & Robert — Beechwood, Ont.</p> <p>Home address: R.R.#4, Goderich, ON N7A 3Y1</p>	<p>"Safe in the arms of Jesus."</p> <p>On Jan. 24, 1991, the Lord suddenly took home his child,</p> <p>WAYNE STUART BERGSMA</p> <p>at the age of 15 years.</p> <p>Dearly beloved son of Walter and Karen Bergsma.</p> <p>Brother of:</p> <p>Anita Yolanda Mark</p> <p>— all at home</p> <p>Also mourning their grandchild and nephew are:</p> <p>Opa & Oma Hoogvorst — Beverwijk, the Neth.</p> <p>Siem Hoogvorst — Heemskerk, the Neth.</p> <p>Han Hoogvorst — Haarlem, the Neth.</p> <p>Home address: 57 Charles St., Georgetown, ON L7G 2Z6</p> <p>"Those who wait upon the Lord shall renew their strength" (Isa. 40:30a).</p> <p>On Jan. 24, 1991, the Lord called home suddenly, our cousin and nephew,</p> <p>WAYNE STUART BERGSMA</p> <p>at the age of 15 years.</p> <p>May the Lord continue to comfort and strengthen the parents: Walter and Karen.</p> <p>Sisters and brother:</p> <p>Anita, Yolanda, Mark</p> <p>Remembered by all his aunts, uncles and cousins.</p> <p>On Jan. 28, 1991, our heavenly Father called to his eternal home, our dear sister-in-law and aunt,</p> <p>Mrs. FANNY BRUINSMA</p> <p>at the age of 90 years.</p> <p>May the Lord strengthen and comfort the family Bruinsma.</p> <p>Mrs. Ada Bijlsma and family — Grandville, Mich. Mr. John Roorda and family — Blenheim, Ont.</p> <p>Members of the "Golden Age Club," Chatham, Ont.</p> <p>On Jan. 28, 1991, the Lord took home, after a pilgrimage of 90 years, our honorary member,</p> <p>Mrs. F. BRUINSMA</p> <p>She longed to be with Jesus and now her wish is granted and she may enjoy his presence forever.</p> <p>The residents of South Chatham Village wish to express their deepest sympathy to Mrs. Catharina Geene, her children and grandchildren in the passing of,</p> <p>Mr. PETER GEENE</p> <p>on Feb. 2, 1991, at the age of 83 years.</p> <p>We pray that God will comfort and strengthen Mrs. Geene and her family now and each day in the time to come.</p> <p>On Feb. 5, 1991, the Lord in his wisdom took to himself one of our members,</p> <p>Mrs. C. VANDERKAMP</p> <p>at the age of 80 years.</p> <p>She testified of her faith in Jesus as her Saviour with whom she is now forever.</p> <p>On behalf of the "Golden Age Club," Chatham, Ont.</p> <p>On Wednesday, Jan. 30, 1991, it pleased the Lord to take unto himself our dear father, grandfather and great-grandfather,</p> <p>DIRK PIETER DE RUITER</p> <p>Beloved husband of the late Jacoba N. de Ruiter-Dykxhoorn.</p> <p>Children:</p> <p>Dick & Jean de Ruiter — Simcoe, Ont. Lawrence & Nancy de Ruiter — Escalon, Calif. Walter & Lydia de Ruiter — Hanover, Ont.</p> <p>Also lovingly remembered by 11 grandchildren and 17 great-grandchildren.</p> <p>Correspondence address: D. de Ruiter, R.R.#3, Simcoe, ON N3Y 4K2</p>	<p>In gratitude to God for the life we shared together only too briefly, I remember my loving wife,</p> <p>TRUDY DE JONG-TERSAAN</p> <p>She entered God's glory in joyful expectation, on Jan. 28, 1991, after a short period of suffering.</p> <p>"For to me to live is Christ and to die is gain" (Phil. 1:21).</p> <p>Her loving husband: Johan De Jong.</p> <p>Home address: Holland Christian Homes, H208, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2 Tel.: (416) 459-1244</p> <p>On Wednesday, Jan. 16, 1991, it pleased the Lord to call home our dear mother, grandmother and great-grandmother,</p> <p>GEERTJE SMIT-VIS</p> <p>in her 96th year, at Peel Memorial Hospital in Brampton, Ont.</p> <p>Beloved wife of the late Samuel Smit (1969).</p> <p>Mother of:</p> <p>Janny & Adrian Dannys — Scarborough, Ont. Clarence & Jeanette Smit — Wayne, N.J. Gerrit Smit (deceased) Wies & Gerbrand Pols — Zandvoort, the Neth. Margo & Jack Vandenberg — Georgetown, Ont. Jan & Hermien Smit — Oshawa, Ont. Samuel Smit Jr. (deceased) Hank & Rose Smit — Unionville, Ont. Ann & Wilfred Shepperd — Brampton, Ont. Betsy Kuhn-Smit — Sassenheim, the Neth. Neil Smit — Fort Worth, Tex. Joyce & Jack Vandervis — Cerritos, Calif. Peter & Janet Smit — Agincourt, Ont. Hans & Ena Smit — Richmond Hill, Ont.</p> <p>Grandmother of 52 grandchildren and great-grandmother of 47 great-grandchildren.</p> <p>Funeral service was held on Saturday, Jan. 19, 1991, at Second Chr. Ref. Church, Brampton, Ont.</p> <p>Interment in Pine Hill Cemetery, Scarborough, Ont.</p> <p>"Surely goodness and love will follow me all the days of my life and I will dwell in the house of the Lord forever" (Ps. 23:6).</p> <p>"For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day" (John 6:40).</p> <p>On Wednesday, Jan. 30, 1991, at his appointed time, God called to his eternal home his child, our dear father, grandfather and great-grandfather,</p> <p>HUGO KOOMANS</p> <p>at the age of 80 years.</p> <p>He was the husband of the late Elizabeth De Jong and the late Gertie Van Spankeren. He will be greatly missed by his children:</p> <p>Melis & Lydia Koomans — Ottawa, Ont. Uli & Joyce Koomans — Belleville, Ont. John & Betty Koomans — Stirling, Ont. Hans & Carley Koomans — Belleville, Ont. Dorothea & Ron Marriott — Stirling, Ont. Bas & Nyla Koomans — Virginia-town, Ont. Maria & Tom Wheal — Ayr, Ont.</p> <p>with 22 grandchildren and one great-grandchild.</p> <p>The funeral service was held on Friday, Feb. 1, 1991, at the Maranatha Chr. Ref. Church in Belleville, Ont., with Rev. Repko Popma and Rev. John Visser officiating. Interment was at Elmwood Cemetery, Corbyville.</p> <p>Correspondence address: 881 Mountainview Ave., Ottawa, ON K2B 5G1</p>
<p>Thanks</p> <p>KLASEN:</p> <p>We, John and Jane, would like to thank you for your thoughts, calls, cards, and most of all your prayers, during the recent tragedy that struck our family. God has been good to us, by sparing life and restoring health to everyone. Everybody is well and things are almost back to normal.</p> <p>Thanks for sharing the Christian love, support and concern God has given you.</p>	<p>remember with their children that the Lord has given them 35 years of married life.</p> <p>Sid & Carolyn Nieuwenhuis — Edmonton, Alta. Andrew, Jolene George & Jane Nieuwenhuis — Calgary, Alta. Daniel, Ruth Liz & Henry Stad — Rocky Mtn. House, Alta. Simon Martha & Tom Albaugh — Kailua, Hawaii Benjamin</p> <p>Home address: 4841 Graham Dr. S.W., Calgary, AB T3E 4L3</p> <p>1956 February 24 1991</p> <p>"Commit thy way unto the Lord; trust also in him and he shall bring it to pass" (Psalm 37:5).</p> <p>With praise and thanksgiving to God, we hope to celebrate, the Lord willing, 35 years of marriage of our parents and grandparents,</p> <p>BERT and DIXIE VANDER VEEN (nee Zylstra)</p> <p>We hope and pray that God will continue to bless you, giving you many more years of happiness together.</p> <p>Love from your family:</p> <p>Margaret & Ed Houwer Ken, Jackie, Kevin, James Henry & Ann Vander Veen Michelle, Rebecca, Steven, Darlene Joanne & Annie De Boer Travor, Timmy, Tracy, Dustin Sandy & Melvin Elgersma Charlie, Karen Linda & Mike Doucette Matthew, Laura Judy Vander Veen</p> <p>Home address: Chippewa Rd., R.R.#3, Mount Hope, ON L6R 1W0</p>	<p>Help Wanted</p> <p>Wanted: a herdman, must like to work with cows and able to operate machinery. Huron county. Phone (519) 523-9241.</p>		

Classified

Obituaries	Personal	Teachers	Teachers	Teachers
<p>Still grieving over the sudden loss of our brother and sister-in-law, Cees and Dorothy, in November 1990, the Lord took from our family circle, after a short and severe struggle with cancer,</p> <p>PETER HOGETERP Beloved husband of Lucy (nee Visser). Dear brother of: John & Pat Hogeterp Hazel DeBock Susan Hogeterp Ralph & Rena Hogeterp It is our prayer that Lucy and the children may find comfort in the words of Job 19:25,26: "I know that my Redeemer liveth..."</p> <p>"Vellig in Jesus armen." "My flesh and my heart may fail but my God is the strength of my heart and my portion forever" (Ps. 72:26). On Jan. 25, 1991, the Lord called to his eternal home our father, opa and great-grandfather,</p> <p>HARM (Harry) VAN ROSSUM in his 81st year. Predeceased by his loving wife Grace van Rossum (nee Diemer) Feb. 20, 1990, and grandson Harry Schelltema, March 1964. Our parents will be lovingly remembered and forever in our hearts. Netty & Jack vanden Dool — Ingersoll, Ont. Cheryl & Howard (Ryan), Sue, Renata John & Jeanne van Rossum — London, Ont. Kristen, Jay Henny & Kees Schelltema — Woodstock, Ont. Bill, Michael, Margarita & Richard, Carolyn, David, Jason Hanna & Peter Poort — Ingersoll, Ont. Sandra & Adam, Linda, Donny Janna & Les Hanenburg — Innerkip, Ont. Brenda & John, Kevin & Marcia, Michelle & Ron, Marissa Janice & Ben Elzinga — Hamilton, Ont. Terry, Tim, Ken, Marty, Tanya Jim & Ruth van Rossum — Whitby, Ont. Holly, Karissa Greta & Del Dykstra — Bowmanville, Ont. Matthew, Amanda Survived by two sisters in the Neth. and one sister in Sarnia, Ont. The funeral service took place Jan. 28, 1991, at the Mountainview Chr. Ref. Church, Grimsby, Ont. The Rev. Peter W. DeBruyne officiating.</p> <p>Op donderdag 31 januari heeft de Here na een langdurige ziekte tot zich genomen, onze vriend en één van onze oudere leden,</p> <p>Mr. W. VISSER in de ouderdom van 88 jaar. We wensen Mrs. Visser en de familie veel sterkte toe bij dit verlies. Binnen een week tijd op 5 februari, 1991, heeft de Here voor de tweede maal één van onze vrienden en medeleden van "Eventide" thuis gehaald. Ditmaal,</p> <p>Mrs. CORNELIA VAN DER PLOEG op de leeftijd van bijna 82 jaar. Namens ons allen wensen wij Mr. Folkert Van der Ploeg en familie Gods nabijheid en troost toe in deze voor hen zo droevige tijd. Namens alle leden van "Eventide," Mr. Gerben Van der Kloet, voorzitter Mrs. Kl. Huys, Secretaresse Kentville, N.S.</p>	<p>Widow, early forties, living in Ontario, wishes to correspond with and possibly meet Christian gentleman. Reply to File #2557, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p>Dutch-Canadian widower, retired, mid-60s (Reformed), financially independent, very active and mobile, living in South-Western Ontario, would like to meet a caring, sincere, outgoing Christian lady, same age, to share a loving and growing relationship. Please send letter to file #2558, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p>Born-again Chr. professional, businessman, age 32, would like to meet a sincere, attractive, outgoing, born-again Chr. lady for friendship. Please call Tony at 1-416-858-2854. Will accept all collect calls.</p> <p>For Sale For sale: Two- and three-manual home or church organs. New, used and demo's. Up to 50% off! Phone: Cantor Organ Imports, Brampton, Ont., at (416) 454-3442.</p> <p>FOR SALE Steve's Shuffleboards Try beating those winter blahs with a game of shuffleboard with your family and friends. A <i>Sjoelbak</i> comes complete with stones, stone holder, and rules for a total cost of \$99 (includes all taxes and shipping). A <i>bar room</i> model comes complete with stones, rules, shuffleboard dust, and counter, for a total cost of \$179 (includes all taxes and shipping). Please send cheque or money order along with your name, address, postal code and phone number to: Mr. Steve Winkel R.R.#2, Gorrie, ON N0G 1X0 or call: (519) 335-3974 ** Please allow 2 weeks for delivery.</p> <p>Real Estate Bi-level semi-dwelling St. Catharines, Ont. \$126,900 An affordable new home for you! Brick and vinyl bi-level, series 800 doors, large eat-in kitchen, oak cabinets and railings, side entrance into lower level, fully landscaped, and many more features. Don't pass this by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.</p> <p>Teachers AYLMER, Ont.: Immanuel Christian School invites applications for a possible opening in a Grade 2 classroom. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p> <p>BARRIE, Ont.: Timothy Christian School expects to have openings for September 1991. Three-day Kindergarten and/or two-and-a-half-day remedial. There is a probable opening in Grade 5 and 6 area. Please send resume and references to Timothy Christian School, c/o Mr. H.K. Bergsma, 49 Ferris Lane, Barrie, ON L4M 2Y1</p>	<p>AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 primary/intermediate position (50% kindergarten/50% administration relief including French) 1 intermediate position (combined Grade 4/5). Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.</p> <p>BRAMPTON, Ont.: John Knox Christian School seeks applications for two positions for the 1991/92 school year. Needed are: an intermediate teacher and one teacher for a grade level to be determined. French and music an asset. All interested in applying, please forward application and resume to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236.</p> <p>CHATHAM, Ont.: Chatham Christian High School invites applications for possible vacancies, one in Science and one in Phys. Ed. plus English or Social Studies or Guidance. Please submit letter of application to: Fred Spoelstra, Chatham Christian High School, 90 Park Ave. E., Chatham, ON N7M 3V4 or call (519) 352-4591.</p> <p>CLINTON, Ont.: Clinton and District Chr. School will have a vacancy starting Sept. 1991. Grade level to be determined. If you are interested in a teaching position with our school, please send your application and resume to: Mr. R. Schuurman, Principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851.</p> <p>COBOURG, Ont.: Northumberland Chr. School has an opening in the primary grades for a full-time teacher who has a background in music. Please call Henry Lise, Principal, at (416) 372-8766 or write: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8</p> <p>DUNDAS, Ont.: Dundas Calvin Christian School will have a possible full-time teaching vacancy for Grade 4 in 1991-92. Please send application and resume to: Mr. J. Zondag, Principal, Dundas Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2. Tel. (416) 627-1411.</p> <p>DUNNVILLE, Ont.: Dunnville Christian School invites applications for two possible openings: junior grades, Grade 2/principal's relief. Interested candidates should send a resume and education profile to: Richard Van Egmond, Acting Principal, Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1; 1-416-774-5142.</p> <p>JARVIS, Ont.: Jarvis District Christian School invites applications for a definite half-time Kindergarten position as well as a possible primary grade opening for 1991/92. JDCCS is into its 36th year of providing Christian education and has a total of 14 staff members. Consider joining this dedicated group of Christian educators. Please send your letter of application and resume to: Mr. Garry Glasbergen, Principal, Jarvis District Christian School, Box 520, Jarvis, ON N0A 1J0. Tel.: (519) 587-4444.</p>	<p>FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for two possible positions for the 1991-92 school year: a part-time kindergarten teacher and a full-time primary/junior teacher. Please contact: Mr. Julius De Jager, Principal, at (416) 643-2460 or write to 795 Hwy. #8, Fruitland, ON L0R 1L0 for application forms.</p> <p>LACOMBE, Alta.: Required: two teachers for 1991-92. 1) any combination of Bio., Chem., Math 2) a generalist with combinations of some of the following: Sci., Math, Soc. St., Fr., Ped., Religious St., Bus., Comp. Consider the challenge and the opportunity of growing with, and placing your stamp on a new school with new facilities. We wish to interview both experienced, and new teachers, who would like to teach students in an all embracing Christian curriculum, in beautiful central Alberta. Send applications to: Central Alberta Christian High School, Box 958, Lacombe, AB T0C 1S0 c/o Jack Vanden Pol, Principal.</p> <p>LACOMBE, ALTA.: Lacombe Christian School, approximately 330 students in K-9, located in Central Alberta, invites applications from teachers for September 1991. There is an opening in Kindergarten and in the primary grades and, due to expansion, an opening in the upper elementary grades. Applicants must qualify for Alberta teacher certification. Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0. Phone: (403) 782-6531.</p> <p>LANGLEY, B.C.: Langley Christian School, a growing interdenominational K-7 school, located in the Fraser Valley, is inviting applications for openings at the primary and intermediate levels. A position in Music/Band may also be available. Interested applicants, who are certifiable in B.C., should submit particulars to: Leo Smit, Principal, Langley Christian School, 21789 - 50th Ave., Langley, BC V3A 3T2. Phone: (604) 533-2222.</p> <p>LISTOWEL, Ont.: Listowel Christian School is seeking qualified teachers to teach at the intermediate level (Grades 5-8). Interest in the areas of French and/or Music would be welcome. Please send inquiries to: Listowel Christian School, Box 151, Listowel, ON N4W 3H2. Phone: (519) 291-3086.</p> <p>LONDON, Ont.: London District Christian Secondary School has possible openings for positions in Bible, Math and English for the 1991/92 school year. Please send letter of application, resume and statement of faith to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Tel.: (519) 455-4360.</p> <p>LONDON, Ont.: London Parental Chr. School invites all new and experienced teachers to apply for possible staff openings at the primary and junior grade level for September 1991. Please send your resume and letter of application to the principal: Mr. Herb Goodhoofd, c/o LPCS, 202 Clark Rd., London, ON N5W 5E4. We look forward to hearing from you.</p>	<p>MAPLE RIDGE, B.C.: Haney/Pitt Meadows Christian School is accepting applications for openings on its teaching staff in the K-2 and 6-7 grades for the 1991/92 school year. Please direct inquiries to: Ted Vroon, Principal, Haney/Pitt Meadows Christian School, 12140 - 203 St., Maple Ridge, BC V2X 4V5. Tel.: (604) 465-4442.</p> <p>NEWMARKET, Ont.: The Holland Marsh District Chr. School invites applications for a primary teaching position for 1991/92, due to the blessing of increased enrolment. Please send inquiries or applications to: Mrs. C. Bootsma, Principal, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9. Tel: (416) 775-3701.</p> <p>OTTAWA, Ont.: Ottawa Christian School invites responses from suitably qualified applicants for September 1991. Two vacancies are anticipated. Teachers interested in the Grade 4 or 5 level are encouraged to apply as are those whose specialty is Music. Please send applications or letters of inquiry to: Wm. Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or phone: (613) 722-5836.</p> <p>OTTAWA, Ont.: Redeemer Christian High School invites applications for possible positions in French, History, Bible, Computer, Mathematics, Physics and Physical Education. Join a dynamic team, serving an interdenominational community. Contact: Derek Maggs, Principal, 900 Merrivale Rd., Ottawa, ON K1Z 5Z8. Tel.: (613) 722-1175.</p> <p>SARNIA, Ont.: Lambton Christian High School is now accepting applications for the following vacancies, effective September 1991: 1 full-time opening in French; 1 full-time opening in Science; 1 half-time opening in Special Education. There will be probable openings in the areas of Mathematics, Computer Studies, Physical Education and Business Studies or a combination of these. Please address your application including resume, credentials and references to: W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3.</p> <p>SARNIA, Ont.: Sarnia Christian School invites applications for an intermediate level teaching position for September 1991. In addition, there are possible positions in the primary and junior levels. Ability in the areas of French, Science or Music will be a definite asset. Job-share applications will also be considered. Please send your inquiries, applications and resume including professional and personal references to: Mr. Pete Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 383-7750 (school) or (519) 542-5518 (home).</p> <p>SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a Principal in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0</p> <p>SMITHVILLE, Ont.: "Come to the heart of Niagara." Smithville Covenant Christian School, now three years old, and still growing, invites you to apply for a Grade 1 position for the 1991-92 school year, or for possible openings in the junior and intermediate divisions. Please send your application to: Mr. B. Van Hoffman, Principal, Smithville Covenant Christian School, 6470 Regional Rd. 14, Smithville, ON L0R 2A0. Phone: (416) 957-7796.</p>

Classified

Teachers

STRATHROY, Ont.: John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3, will have a vacancy in September 1991, for the intermediate (Grade 6, 7 and 8) grade level. Please send your letter of introduction and resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3. Tel.: (519) 245-1934.

SURREY, B.C.: Fraser Valley Christian High School is an inter-denominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for teachers with a combination of teaching areas in French, Bible, Science, Math, Humanities and Special Education. Applicants should send a resume to the Principal, Al Boerema, Fraser Valley Christian High School, 15353 - 92 Ave., Surrey, BC V3R 1C3. Tel.: (604) 581-1033.

VANDERHOOF, B.C.: Christian school administrator required for K-8 with approximately 80 students with five teachers. The school is jointly operated by an Associated Gospel Church and an Evangelical Mennonite Church and uses the Society of Christian School B.C. Government approved curriculum. For further information regarding salary, facilities and our community, contact Gerry Thiessen, c/o Rainbow Christian School, Box 1339, Vanderhoof, BC V0J 3A0. Phone: (604) 567-3107 days, (604) 567-9424 nights and weekends.

WOODSTOCK, Ont.: John Knox Christian School, Woodstock, Ont., will have an opening in the intermediate grade level and a possible opening in the primary level for the 1991/92 school year. Strengths in the areas of Science, French and/or Music would be an asset. Please send your inquiries and/or resume to: Mr. Henry Tuininga, Principal, John Knox Christian School, P.O. Box 243, Woodstock, ON N4S 7W8. Tel.: (519) 539-1492.

Miscellaneous

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I want to subscribe to Calvinist Contact.

Here is my cheque for \$37.50 (Cdn., including 7% GST); \$32.00 (U.S.) for one year (47 issues).

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Calvinist Contact

261 Martindale Rd., Unit 4

St. Catharines, ON L2W 1A1

Teachers

WILLOWDALE CHRISTIAN SCHOOL

TEACHING POSITION

Willowdale Christian School invites applications for vacancies at the JUNIOR or INTERMEDIATE level for 1991-1992

Interested persons should send resume to: Rick Nonnekes, Principal Willowdale Christian School 60 Hilda Ave., North York, ON M2M 1V5 or call: (416) 222-1711 or (416) 222-1939

Toronto District Christian High School

T.D.C.H., a progressive Christian Secondary School on the outskirts of Toronto, invites applications from enthusiastic teachers in the following subject areas: • History • Music • Biblical Studies • English and • Computer Studies

Please send resumes to the school principal, W. Barneveld 377 Woodbridge Ave., Woodbridge, ON L4L 2S8

JOHN KNOX CHRISTIAN SCHOOL

Brockville, Ont.

will need a

TEACHING PRINCIPAL

in September 1991. For application form and school information package, please contact: Hans Steketee, R.R.#2, Box 1023, Lyn, ON K0E 1M0 Tel. (613) 342-7275

DUNCAN CHRISTIAN SCHOOL

The Duncan Christian School Association operates a Christian inter-denominational day school, from K-12, with approximately 270 students. We invite applications for the following positions:

SECONDARY: Junior Secondary Science
Secondary Math

ELEMENTARY: Possible vacancies for intermediate Grades 4-7
Special Education Teacher also needed

The qualifying applicants should be eligible for B.C. certification. Please send applications, resumes and references to:

ELEMENTARY
Mrs. J.M. Spyksma
P.O. Box 844
Duncan, BC V9L 3Y2

SECONDARY
Mr. H. Fritschy
P.O. Box 844
Duncan, BC V9L 3Y2

Belleville & District Christian School

Belleville, Ont.,

will be in need of a

PRINCIPAL

in September 1991.

Please send application with resume to: Mr. Joe Bouma c/o Belleville & District Christian School R.R.#5, Belleville, ON K8N 4Z5

Edmonton Christian Schools

EMPLOYMENT OPPORTUNITIES

TEACHERS: Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement. Openings are anticipated in the following areas:

High School

Mathematics
Sciences
Social Studies
Religious Studies
English
Business Ed.

Elementary/Junior High

Junior High French
Junior High Social Studies
Junior High Language Arts
Junior High Math/Science
Kindergarten
Primary
Coaching

ADMINISTRATORS: Educators interested in administrative positions are invited to inquire about possible openings. The Edmonton Christian Schools are dynamic schools allowing opportunity for interested educators to advance into administrative positions.

For applications or further inquiries contact: Mr. P.C. Prinsen North Edmonton Christian School 13470 Fort Rd., Edmonton, AB T5A 1C5 Phone: (403) 475-2818; Fax: (403) 478-1728

Help Wanted

Redeemer College

invites applications for the following faculty position commencing August 1, 1992 (subject to budgeting approval):

EDUCATION (tenure-track)

Candidates should be committed to teaching and scholarship from a Reformed Christian perspective, should have elementary teaching experience and should possess (or be prepared to pursue graduate study to earn) a doctorate, preferably with a specialization in curriculum studies: language arts.

For more information contact:

Dr. Justin Cooper
Vice-President (Academic)
Redeemer College
Ancaster, On L9G 3N6


Deadline: Until filled

In accordance with Canadian Immigration requirements, this advertisement is directed only to Canadian citizens and permanent residents.

Redeemer College A Christian University College
Ancaster, Ontario L9G 3N6 (416) 648-2131

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Classified/Events



Hamilton District Christian High School

Teachers

CHRIST-CENTRED CURRICULUM

DEDICATED STAFF

GROWING ENROLMENT

ACCEPTING APPLICATIONS FOR 4 TEACHING POSITIONS WITH THE FOLLOWING MAJOR COMPONENTS:

- ENGLISH
- MUSIC
- SCIENCE
- GEOGRAPHY
- BUSINESS
- FAM. ST. (Food)

Please respond in writing to:
Jim Vanderkooy (Principal), 92 Glancaster Rd.
 Ancaster, ON L9G 3K9, prior to April 1

STRONG SUPPORT COMMUNITY

LARGE NEW CAMPUS

Events

ORGAN RECITALS

BY

Dirk Jansz Zwart

(organist from Rotterdam, the Netherlands)

Feb. 27	Burlington	Rehoboth Canadian Reformed Church 1225 Highway 5, with choir
Feb. 28	Chatham	Free Reformed Church Gregory Drive East
March 1	Attercliffe	Canadian Reformed Church Canboro Road (Reg. 63)
March 2	Fergus	Canadian Reformed Church Belsyde Road

Admission by Donation — Suggested \$6.00 Time: 8:00 p.m.

ATTENTION:

If you are considering sending us an ad via fax, please be sure to:

1. send printed or typed copy
2. include billing address
3. include contact person with phone number

Miscellaneous

THE

Family Christian Bookstore

750 Guelph Line
 (Opposite the Burlington Mall)

Burlington, ON
 L7R 3N5

Phone: (416) 637-9151
 Thurs. and Fri. till 9 p.m.

Students of

London District Christian Secondary School

present

OUR TOWN

(a play about "... the life of any town, of any human, from cradle to grave")

Written by: Thornton Wilder
 Directed by: Kip Edinborough Longstaff

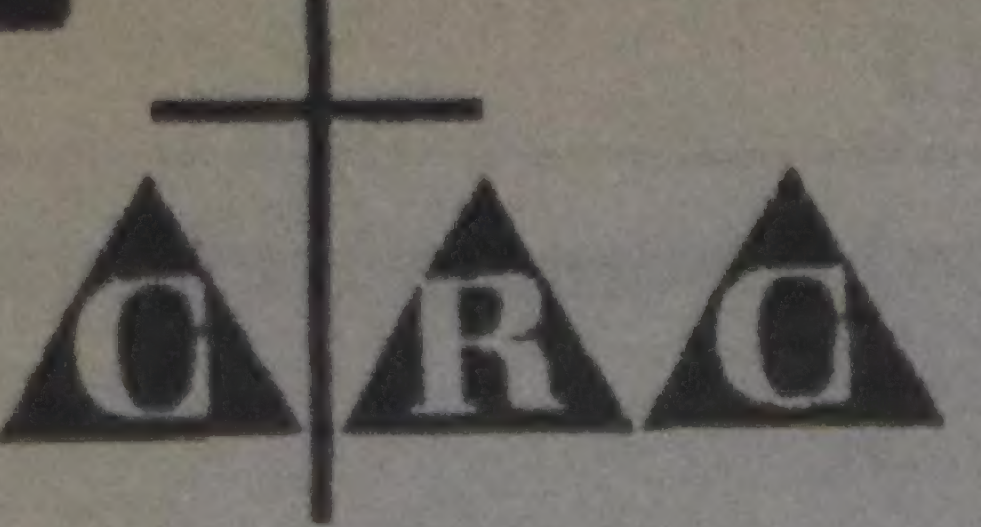
March 1, 2, 5, 6, 7

Admittance: \$5.00 24 Braesyde Ave.
 \$20/ family London, Ont.

Help Wanted

Help Wanted

Miscellaneous



CHAPLAIN COMMITTEE

The Corrections Branch of the Province of British Columbia requires chaplaincy services at **Ford Mountain Correctional Centre** and **Centre Creek Youth Custody Centre**. This is a full-time position requiring 1750 hours of pastoral care per year. Centre Creek is an open custody centre for youths, located about 40 kilometres from Chilliwack.

Minimum qualifications:

- a) graduation from a required university and theological seminary or college and at least three years of pastoral ministry in a congregation or comparable correctional experience.
- b) valid ordination or comparable authority to fulfil regular and full pastoral ministry of a denomination or other faith group.

Applicants should contact the Chaplain Committee as soon as possible at the following address:

Carl D. Tuyl
 342 Arrowhead Place, Kingston, ON K7M 3L3
 (613) 549-2900

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

Effective: _____

Name: _____

New Address: _____

City: _____

Prov.: _____

Code: _____

mail to:
CALVINIST CONTACT
 4-261 Martindale Rd.
 St. Catharines, ON
 L2W 1A1

Community Church, in co-operation with Salem Christian Mental Health Association

invites applications for the position of

a community worker

The job involves co-ordinating and facilitating support services for the families, seniors and disabled residents of our new 214-unit apartment complex. Qualifications: BSW, community worker diploma or equivalent education or work experience in community organizational/social services field.

Send resume by March 15 to:

Community Christian Reformed Church
 of Richmond Hill (Toronto area)
 c/o The Meeting Place, 10620 Yonge St.
 Richmond Hill, ON L4C 3C8
 (416) 884-3005
 Attention: Pastor Bill Geerts

Ambassadors

Christian Male Chorus

... harmonize for you in praise of God



FOR FAITH AND FRIENDSHIP

The Ambassadors

Hamilton area Male Chorus

under the artistic direction of founder

Harold De Haan

plan to sing in Christian communities in Alberta and British Columbia

Date	Time	City	Hall
March 8	7:30 p.m.	Edmonton	Third CRC
March 9	2:00 p.m.	Lacombe	Bethel CRC
March 9	8:00 p.m.	Calgary	Emmanuel CRC
March 10	9:30 a.m.	Calgary	First CRC
March 10	7:00 p.m.	Banff	Banff Springs Hotel
March 11		TRAVELLING DAY	
March 12	8:00 p.m.	Abbotsford	Trinity CRC
March 13	7:30 p.m.	Victoria	First CRC
March 14	8:00 p.m.	Chilliwack	Chilliwack CRC
March 15	8:00 p.m.	Lynden, WA	Third CRC
March 16	8:00 p.m.	Maple Ridge	First CRC
March 17	10:30 a.m.	Langley	First CRC
April 5	8 p.m.	Hamilton	First CRC
April 6	8 p.m.	Dunnville	High school

To strengthen ties that bind and in support of local Christian endeavours

Events

Why not
take advantage
of our events calendar
for your next event?

Thousands of Canadians
are waiting for the
gift of a
life-saving transplant.
The Kidney Foundation
of Canada
urges you to sign an
organ donor card.

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THE WORLD**
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include \$3.00 for postage & handling
Music Anno Domini, Box 7465 Grand Rapids, MI 49510 USA

Weekly Puzzle by Louis Santrey

ACROSS
1 Sword hilt
5 Kind of bird
10 Dutch treat?
14 Asian mountain range
15 "— Mio"
16 "Iron Horse" teammate
17 Baseball Hall-of-Famer
20 Mount
21 Villain's look
22 Building wing
23 Vane dir.
24 Condor's nest
26 Needlefish
28 Golliwogg
29 Papal home
33 Alla —
36 Castle defense
38 Author Bernard de —
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57 Dole
59 Beethoven's third
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65 Irregularly toothed
66 Shelter
67 Bridge seat
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Last Week's Puzzle

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54 Give the eye
55 Song
56 Pacific sea
58 Starch source
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Calendar of Events

- Feb. 23

All-Day Conference on Alcoholism, 9 a.m., Redeemer College, **Ancaster**, Ont. Sponsored by Salem and Family-Outreach-Ontario. Speaker: Rev. Harry Van Dam, Chaplain Calvary Rehab Centre. Pre-registration and \$20 fee (lunch incl.) before Feb. 13 to Jane de Haan, R.R.2, Ancaster, ON L9G 3L1, phone (416) 679-6490. Coffee and registration at 8:30 a.m.

Feb. 23

Benefit concert for "Telecare Brampton," by the Canadian Orpheus Male Choir. At 8 p.m., St. Mary's Catholic Church, **Brampton**, Ont. For tickets call (416) 459-8439.

Feb. 24

Concert by Redeemer College Concert Choir, director Christiaan Teeuwssen. At 8:30 p.m., Redeemer College, **Ancaster**, Ont. Free admission.

Feb. 24

Organ recital featuring John W. Vandertuin, 3 p.m., Central Presb. Church, **Hamilton**, Ont.

Feb. 24

Student art exhibition, Redeemer College Art Gallery, **Ancaster**, Ont.

Feb. 27-
Mar. 2

Organ recitals by Dutch organist Dirk Jansz Zwart, at 8 p.m.: Feb. 27: Rehoboth Can. Ref. Church, **Burlington**, Ont.; Feb. 28: Free Reformed Church, **Chatham**, Ont.; Mar. 1: Can. Ref. Church, **Attercliffe**, Ont.; Mar. 2: Can. Ref. Church, **Fergus**, Ont.

Feb. 28

RCBPO Cambridge Chapter dinner meeting, at 6:30 p.m., Krebs Restaurant, **Cambridge**, Ont. Speaker: Dr. John Redekop on "Gulf War: Police Action or Just War?" For info. call (416) 524-1203.

Feb. 28

"Working on the Fringe," an art exhibition by five Canadian artists, 8 p.m., Redeemer College Art Gallery, **Ancaster**, Ont.

Mar. 1

Variety program by students as a fundraiser for Hungary's Sarospatak (Reformed) Academy. At 8 p.m., Redeemer College, **Ancaster**, Ont. Public invited. \$5 admission (additional donations are welcome).

Mar. 1-7

Students of London District Chr. Sec. School, **London**, Ont., present Thornton Wilder's "Our Town." Performances on March 1, 2, 5, 6 and 7. Time: 8 p.m.

Mar. 8-17

"The Ambassadors" in concert in Western Canada. Mar. 8: 7:30 p.m., Third CRC, **Edmonton**; Mar. 9: 2 p.m., Bethel CRC, **Lacombe**; Mar. 9: 8 p.m., Emmanuel CRC, **Calgary**; Mar. 10: 9:30 a.m. worship service, First CRC, **Calgary**; Mar. 10: 7 p.m., Banff Springs Hotel; Mar. 12: 8 p.m., Trinity CRC, **Abbotsford**; Mar. 13: 7:30 p.m., First CRC, **Victoria**; Mar. 14: 8 p.m., CRC, **Chilliwack**; Mar. 15: 8 p.m., Third CRC, **Lynden, WA**; Mar. 16: 8 p.m., First CRC, **Maple Ridge**; Mar. 17: 10:30 a.m. worship service, First CRC, **Langley**.

Mar. 9

Recital by concert organist Dr. Raymond Adams, presented by Redeemer College Music Department, **Ancaster**, Ont. For info. call (416) 648-2131.

Mar. 14-21

"De Verenigde Veluwe Koren," largest choir in the Netherlands, presents five concerts in Ontario. All events start 8 p.m. Mar. 14: Dundas St. United Church, **London**, Ont.; Mar. 15: Covenant CRC, **St. Catharines**, Ont.; Mar. 16: First CRC, **Hamilton**, Ont.; Mar. 20: College Park Seventh Day Adv. Church, **Oshawa**, Ont.; Mar. 21: Holland Chr. Homes, **Brampton**, Ont. For further info. call The Music Group at (416) 455-0797.

Mar. 15

CCM (Classis Chatham) meets at 8 p.m., Bethel CRC, **London**, Ont. Speaker: Mr. Mark Zylstra.

Mar. 21

CFFO Prov. Board meeting, Hillcrest United Church (Trafalgar Rd.), **Hornby**, Ont. For info. call (519) 837-1620.

Mar. 22

Retirement evening for Mr. Wm. Rang at 7 p.m., Dunnville Christian School, Robinson Rd., **Dunnville**, Ont. For tickets call (416) 774-1523 or 772-5879.

Mar. 29

Easter concert by the "Laudate Dominum Choir," at 8 p.m., Christ Anglican Church, **Chatham**, Ont. The choir will perform Raymond H. Haan's "The Last Words of Christ on the Cross." Free will offering.

Church News

Christian Reformed Church

Calls accepted

— to First, Rocky Mtn. House, Alta., Rev. Philip Stel of Bethel, London, Ont.

Calls received

— to First, Red Deer, Alta., Rev. Dick J. Heinen of St. Albert, Alta.

Change in service time

The CRC of St. Albert, Alta., effective immediately, is now holding its Sunday evening service at 6:30 p.m.

Address changes

Rev. Dick J. Heinen, 11 Lockhard Dr., St. Albert, AB T8N 2P9. Home phone: (403) 460-9743; study phone: (403) 458-7568; effective March 1, 1991.

Christian Reformed Church of St. Albert, Alta.: 12 Gate Ave., St. Albert, AB T8N 5W1.

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requests your help in updating its

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Please send us the names of Christian persons or agencies who provide Christian Mental Health Services. Our Directory provides referral information for pastors, churches, Christian schools, counsellors and professionals. The Directory lists Christian Counselling, Support Services, Group Homes, Adoption Agencies, Crisis Centres, Prison Ministries, and general information on Abuse, self-help, and support networks.

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Books

Robert VanderVennen, book review editor

Christian family living

Mothers who work at home

Dare To Be a Housewife, by Femmie VanderBoom.
London, Ont.: Bremer Books, 1990. Softcover, 140 pp., \$13.95. Reviewed by Jacoba Bos, Strathroy, Ont.

This book, based on Proverbs 31 in which a good wife is described as being far more precious than jewels, was written by a mother of four, a teacher who became a full-time housewife after the birth of her second child.

Dare To Be a Housewife is written mainly for young stay-at-home mothers who, according to the author, can serve the Lord best in their own home nurturing her children.

VanderBoom does an admirable job of describing different ways and means of fulfilling the task of a housewife. Valuable practical advice is given on different topics ranging from starting

right, a biblical view of women, to keeping on track, encouragement for housewives to continue in their God-given profession, and a chapter "for husbands only."

Fatigue, the occupational hazard of all young mothers, is dealt with in a practical manner. The writer also gives excellent suggestions to help reduce, recycle and reuse our valuable resources, and to fight pollution. Some of the helpful hints seem a bit unrealistic. For instance, I wondered how the author counts out 200 carrot seeds when she plants her garden neatly in beds by exact number of plants and vegetable seeds.

Ideally, *Dare To Be a Housewife* will be read by all Christian young women, and ideally I believe all Christian young mothers should stay home to raise their families. The reality is that in today's society, with its skyrocketing cost of living, this is hardly possible.

There are mothers in the workforce who would much rather be in their own kitchen (even if they're not as excited about making sauerkraut and baking bread as the writer of this book is). Some of these women are in the workforce to help pay for the roof over the family's head, or to give their children a Christian education.

Mothers working outside the home is not a new phenomenon. In Bible times there were women buying and selling land and other commodities. In Judges we read of women in government; an Old Testament

widow was told to sell the gallons of oil which had miraculously multiplied. And what would have become of our many immigrant forefathers had it not been for women by their sides to help build up their farms and businesses? The writer seems to approve of those women who work beside their husbands in the barn and the fields, in the shop and the office. Yet she disapproves of mothers who are tending the sick, caring for the elderly, educating the young or doing housekeeping tasks outside the home for a salary. This makes it difficult for women who are doing these tasks on a full- or part-time basis out of necessity. The question for them is not whether they dare to be a housewife but rather: Can we afford it?

The book could be more effective if it also addressed the older women who, with their experience, their time and their support can be a great help for young mothers, whether they work inside or outside the home. The extended family and the family of believers could in this way fulfil the law of Christ by carrying each others' burden.

Care To Be a Housewife is a good book, reminding women prayerfully to search out their priorities and God's will for their lives. The book of Proverbs sums this up in a few words: A woman who fears the Lord is to be praised.



Friends of God

Party time!

"Shout for joy ...! Begin the music ...! Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast ...!" (Ps. 81:1-3).

During the Middle Ages parts of Europe had a wonderfully unusual annual celebration called the "Feast of Fools." It didn't occur, as you might expect, on April 1; most often it was celebrated at the turn of the year, much the same as our modern New Year's Eve parties.

At the Feast of Fools, everyone put on masks, sang outrageous songs and made as much noise as possible. More importantly, society was turned upside down: those of low social position put on the clothing of the rulers and walked about in charge of church and state for a few brief hours. And every "normal" convention of serious life was mocked and lampooned.

Modern need

Modern theologian Harvey Cox wrote about the Feast of Fools in a book by that title some years ago, calling people in our serious world to find time to celebrate life, love and God again. The pace of our daily world is a killer, he said, and often the only thing we know how to do is take rushed "vacations" from it all in a mad dash for rest that never comes.

What we need, he claimed, is a sense of fun and celebration in our lives that keeps us from taking ourselves too seriously and that reminds us on a regular basis of grace, freedom and life.

That's good theology. You only have to read Psalm 81 to know that. In fact, when God introduced himself to Israel at Mt. Sinai, he not only gave the nation a code of behaviour to shape its society; he also mandated a regular routine of parties — weekly sabbaths, seasonal celebrations and special events that might occur only once in a lifetime. Life, for some, is a burden. Life for others is putting in time. But life for Israel was meant to be a party, a festival, a celebration of the grand things that an intimate relationship with God could mean.

Fitting description

That idea is pretty constant throughout Scripture. Jesus often compared the Kingdom of God to a banquet. He instituted a fellowship meal as the identifying feature of the community that found itself in tune with him.

And no picture of eternity could fully describe the visions of glory seen by John from the island of Patmos, as well as that of a wedding reception. Those who know God's love and care say often, "It's party time!" in the best sense of the term.

Of course sometimes we distort what it means to party. Trimalchio's banquet, staged for the Emperor Nero in 60 A.D., was outlandish in its overabundance of food that required guests to regurgitate what they'd eaten in between each of the four courses, just to be able to go back to the table and gorge themselves once again. And the overwhelming proportions of a feast celebrating the installation of the Archbishop of York (England) in 1470 (10 fat oxen, six wild bulls, 300 pigs, 300 hogs, 3,000 calves, plus approximately 25,000 deer, birds and rabbits, just to tell of the meat dishes!) led to a later prohibition that guarded against clerical excess at the table! Obviously food isn't the primary focus of Asaph's party in Psalm 81.

Nor is it a party of one's own accomplishments. When the hostess noticed George Bernard Shaw standing alone in a corner at her celebration, she worriedly asked him if he was enjoying himself. "Certainly," he replied. "There's nothing else here to enjoy!"

Party time in the Bible is meant to keep our eyes on life as God's gift and love as God's treat. It doesn't take away all the inconveniences and hurts we experience from day to day. Nor does it keep us from being drained, at times, by the dullness of some of our drudging routines. But it does put a framework around life that calls for joy in living, hope in expectation, and delight in salvation.

Maybe that's the best reason of all to go to church next Sunday morning!

Wayne Bronger is a pastor at First Christian Reformed Church in London, Ont.

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FROM COAST TO COAST

BRITISH COLUMBIA			NOVA SCOTIA		
Abbotsford-CFVR	7:30 am	850	Digby-CKDY	6:00 am	1420
Burns Lake-CFLD	9:15am	1400	Kentville-CKEN	8:30am	1490
Kitimat-CKTK	8:30 am	1230	Middleton-CKAD	8:30am	1350
Osoyoos-CKOO	8:30am	1490	New Glasgow-CKEC	7:30am	1320
Penticton-CKOK	8:30am	800	Sydney-CJCB	8:00am	1270
Port Alberni-CJAV	10:30 am	1240	Weymouth-CKDY	8:30am	103.1
Prince George-CIBC	8:30am	94.3	Windsor-CFAB	8:30am	1450
Princeton-CKRP	8:30am	1460	ONTARIO		
Smithers-CFBV	9:15am	1230	Ajax-CHOO	9:30am	1390
Summerland-CKSP	8:30am	1450	Atikokan-CFAK	10:30am	1240
Vancouver-CJVB	9:00am	1470	Burlington-CING(fm)	7:30pm	107.9
Vernon-CJIB	9:30pm	940	Chatham-CFCO	9:30pm	630
ALBERTA			Guelph-CJOY	9:00pm	1460
Brooks-CKBR	8:00 am	1340	Hamilton-CHAM	7:30am	820
Edmonton-CHQT	7:30am	880	Kapuskasing-CKAP	9:00am	580
Edson-CJYR	10:00am	970	Kingston-CFMK	10:00am	96.3
Fl. McMurray-CJOK	8:30 am	1230	Newmarket-CKAN	8:00am	1480
St. Albert-CHMG	7:00 am	1200	Oshawa-CKAR	8:00 am	1350
Taber-CKTA	8:00am	1570	Owen Sound-CFOS	10:30am	560
MANITOBA			Pembroke-CHRO		
Altona-CFAM	9:30am	950	(Sat.)	6:30pm	1350
Steinbach-CHSM	9:30am	1250	Pembroke-CHRO	10:00am	1350
Winnipeg-CKJS	9:15am	810	St. Ste. Marie-CFYN	10:00am	1050
NEW BRUNSWICK			St. Catharines-CKTB	10:00 pm	610
Fredericton-CFNB	6:30am	550	Sarnia-CHOK	7:30am	1070
Newcastle-CFAN	9:00am	790	Stratford-CJCS	8:45am	1240
Saint John-CHSJ	9:00am	700	Windsor-CKLW	9:00am	800
PRINCE EDWARD ISLAND			Wingham-CKNX	10:30am	920
Charlottetown-CFCY	7:00am	630	Woodstock-CKDK(fm)	8:00am	102.3
QUEBEC			THE BACK TO GOD HOUR		
Montreal-CFQR(fm)	7:30am	92.5			

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